The Ladies Preparation to the Sacrament.

A broken heart it is a Sacrifice,
Which thou O God I know dost not despise.

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THE

Second Volume

OF THE

New-Years-Gift

Now Compleated:

Containing 7,8,9,10,11,12 Parts.

Compoſed of

PRAYERS,

MEDITATIONS

AND

CONTEMPLATIONS

ON THE

Life of Chriſt, &c.

WITH

Soliloquies upon the Four Evangeliſts; and Devotions for other Occaſions.

LONDON: Printed for *Joſeph Hindmarſh*, at the *Golden-Ball*, over againſt the *Royal-Exchange* in *Cornhil*, 1693.

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S.G.G.

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A

New-Years-Gift.

PART VII.

CONTAINING THE

Ladies Preparation

To the Monthly

SACRAMENT.

COMPOSED

For the private uſe of a

Devout Lady.

And at the Requeſt of Friends made Publick.

A

New-Years-Gift.

PART VII.

The Warning on the Sunday before the Communion.

DEARLY Beloved, on Sunday next, I purpoſe through Gods Aſſiſtance, to Adminiſter to all ſuch as ſhall be Religiouſly and Devoutly diſpoſed, the moſt Comfortable Sacrament *of the* Body *and* Blood *of* Chriſt, *to be by them received, in Remembrance of his Meritorious Croſs and Paſſion, whereby alone we obtain Remiſſion of our Sins, and are*

made Partakers of the Kingdom of Heaven, &c.

A Soliloquy on the Warning.

I.

BLESSED for ever be thy Name, O Lord! who pitying our Ignorance, haſt Revealed to us this Heavenly Myſtery of thy Precious Body and Blood, and foreſeeing our weakneſs, haſt built our Faith on ſo firm a Certainty. Juſtly, O my God! Doſt thou acquire our abſolute aſſent to thy Word, ſince thou graciouſly provideſt ſuch grounds to aſſure us. Thy ſelf, with thine own bleſt Mouth haſt taught it, thy Apoſtles with their deareſt Blood have confirmed it, and thy Churches in all Ages have faithfully delivered it.

II.

HOW Beautiful, O Lord, are the Feet of thy Holy Meſſengers; who bring us Peace and Reconcilement with thee; who teach us the way to Eternal Happineſs, and by their pious Offices help us to go thither; if they teach us Spiritual things, 'tis juſt we ſhould give them Temporal; make us, O Lord, entertain them as Workmen ſent by thee, with reſpect to their Perſons, and Obedience to their Words, and according to our Power, with

with a free ſupply of their Neceſſities.

III.

THUS does our gracious Lord ſend forth his Miniſtring Spirits to invite us to a Heavenly Banquet: Their ſpiritual means convey our Prayers up to him, and bring his Bleſſing down to us; in all our ways they direct us, and bear us in their Hands, leſt at any time we daſh our Foot againſt a Stone: When we labour, they Aſſiſt us, when we repoſe, they implore for us the Divine Protection, when we are tempted, they Encourage us to ſtand faſt, and when we conquer, they Crown us with their Prayers and Praiſes.

When you firſt awake, uſe theſe Ejaculations, as a Key to open the Morning.

LIghten mine Eyes, O Lord, that I Sleep not in Death, Pſal. 13. 3.

IT is high time to Awake out of our Sleep of Sin, for now (ſince we have received the Light of the Goſpel) our Salvation is nearer, than when we firſt Believed.

THE Night is now ſpent, and the Day is approached, let me therefore caſt off the Works of Darkneſs, and put on the Armour of Light.

GIVE me Grace, O Lord, to walk Honeſtly as in the Day, not in Rioting and Drunkenneſs, not in Chambering and Wantonneſs, not in Strife and Envying.

BUT let me put on the Lord Jeſus Chriſt, and make not Proviſion for the Fleſh, to fulfil the Luſts thereof, *Rom.* 13. 11, 12, 13, 14.

At Up-riſing.

IN the Name of the Father, who hath Created me, and of the Son, who hath Redeemed me, and of the Holy Ghoſt, who hath Sanctified me, be aſcribed all Glory and Power.

BLESSED be the Holy and Undivided Trinity, now, and for Evermore, *Amen.*

I laid me down and Slept, and roſe again, for the Lord hath Suſtained me.

Then Humbly on your Knees, lift up thy Heart unto God, and ſay,

I.

HOLY, Holy, Holy, Lord God Almighty, which was, and is, and is to come; I Worſhip him that liveth for ever, and caſt my Self before his Throne; thou art worthy, O Lord, my God, to receive Glory, and Honour, and Power; for

for thou haſt Created all things, and for thy Wills-ſake they are and were Created.

II.

INTO the Hands of thy Bleſſed Protection, and unſpeakable Mercy, O Lord, I this Day Commend my Soul and Body, with all the Faculties, Powers, and Actions of them both, Beſeeching thee to be ever with me, to Direct, Sanctifie and Govern me in the ways of thy Law, and in the works of thy Commandments; that through thy moſt Mighty Protection, both here and ever, I may be preſerved in Body and Soul, to ſerve thee, the only true God, through Jeſus Chriſt our Lord. *Amen.*

Then uſe the Morning Prayer, &c. Which is annexed to theſe Devotions.

Meditations for Monday *Morning.*

I.

COME now my Soul, let us begin our appointed Task, and diligently mind our own Employment: Let us not loſe one day in Idleneſs, nor Diſtract our Thoughts with Repining at the advantages

of others: God is our absolute Lord, and may do with his own as he pleases If we began our Repentance late, our Delay was dangerous; but we ought not to Despair: If we have laboured long in his Service, our Wages are safe; but we must not presume on our own Endeavours.

II.

THY great and holy Mysteries, O Lord, I believe, O help my unbelief! Let not any Difficulties make me doubt thy Truth, nor too long a doubting provoke thy Wrath: Every Word of thine shall be fulfilled in their Season. Sometimes thou Visitest thy Children with the Chastisement of a Rod; sometimes thou favourest them with the Smiles of Prosperity: But all at last shall Co-operate to their Good.

III.

NO matter at all, for the Favour of Men; happy are they who find Grace with God: They shall conceive in their Hearts the Blessed *Jesus*, and bring him forth in their Holy Lives, and Reign with him in his Kingdom; and of his Kingdom there shall be no End. Here we perhaps may weep for a time, and be poor, and afflicted in this troublesom World: But hereafter our Lord will plant

us about the Throne of his Father, and make us ſit down with him in his own Kingdom; if we heartily love him, and keep his Commandments.

IV.

GIVE me, O Lord, thy Holy Grace, to Love with Charity the Defects of others, perhaps miſtaken by me, and rely on thee for Defence of my ſelf, moſt ſure of Relief if I wait thy Providence; for thy Mercy forſakes not the Innocent for Ever, Sometimes thou ſuffereſt thy Servants to be tryed; but wilt always at laſt, either Deliver their Patience, or Crown their Perſeverance.

The PRAYER.

I.

O *Moſt Glorious Lord God, in thy Son Jeſus Chriſt, my moſt Merciful and Loving Father, I miſerable and wretched Sinner, Duſt and Aſhes, do here in all Humility of Soul, Proſtrate my ſelf before thy Glorious Majeſty, Humbly acknowledging and confeſſing againſt my own Soul, that I am laden with Iniquity, and by my Sins have defiled my ſelf, defiled my Habitation, defiled this good Land wherein I Sojourn.*

II.

*O Lord, Righteouſneſs belongeth unto thee, but unto me Confuſion of Face; I have ſinned againſt thee, and done amiſs, and dealt very wickedly, and have added to the number of my Fore-Fathers, numberleſs Tranſgreſſions; * notwithſtanding thou haſt multiplied thy Bleſſings upon me in many Prerogatives.*

* Here name the particulars.

III.

BUT to my ſhame O Lord, I confeſs that no Creature hath been ſo unthankful unto thee as I have been; for inſtead of bringing forth the Fruits of Righteouſneſs and Holineſs, I have turned all thy Bleſſings, Graces and Mercies into Wantonneſs, ſo that I have been a Provocation of thine Anger, and of thy Fury, from the day of my Birth, even until this very moment.

IV.

And though thou haſt called me to the knowledge of the Faith in thee, and thou haſt Revealed unto me that ineſtimable Treaſure of thy Love in Chriſt Jeſus, yet notwithſtanding I have retained only the name, but nothing of the Work of a Chriſtian, but have Diſhonoured thee, and Blaſphemed thy Name; but O Lord, in the midſt of Juſtice, remember Mercy, call not to remembrance my former Tranſgreſſions, but aſſiſt me by thy Grace

to

to a ſpeedy Repentance, before I go hence, and be no more ſeen. Amen.

Read the *Pſalms* and Proper Leſſons for the Day.

Meditations for Monday *Evening.*

I.

EVER, O Lord, thou beginſt thy great Deſign with Prayer, and thy Prayer with Retirement from the Diſtractions of the World; thou calleſt whom thou pleaſeſt, and they come to thee; thou chooſeſt whom thou wil'ſt, and freely beſtoweſt on them thy precious Gifts; 'tis not of him that Wills, nor of him that Runs; but of God that Vouchſafes to have Mercy: Have Mercy, O Lord! and chaſe away thoſe unclean Spirits that too often haunt my frail Fancy, and walk up and down my weak Memory; Chaſe them away, leſt as they diſturb my Peace, they ruin my Innocence.

II.

GIVE me, O thou Author of all my Good, a lively Faith in thee, that I may believe thy Truth, and hope in thy Promiſes; that I may love thy Goodneſs,

and continually bleſs thee for all thy Mercies; who cameſt into the World, not to Judge the World, but to ſave it: Save me O glorious Son of Juſtice, and with thy Heavenly Beams Illuminate my Heart, that bringing my Works to the Light, I may Learn to hate my own Darkneſs, and Condemning my ſelf, eſcape thy Judgment.

III.

LORD in thy Hands are the Times and Seaſons, which thou kindly diſpoſeſt in advantage of thy Servants; that thy Favours may encourage their Virtue, and their Virtue encreaſe thy Favours: Thou rewardeſt the Chaſtity of Virgins, and the Fidelity of Wives; thou Crowneſt the Holineſs of Widows, and the perſeverance of all who conſtantly love thee.

IV.

GIVE me O Lord, thy Holy Grace, that my Days may paſs in Innocence, and my Innocence ſuſtain me in Hope: Give me thy Holy Grace, that my Hope may encreaſe to Confidence, and my Confidence be eſtabliſh'd in Peace; and then in Peace diſmiſs thy Servant. Lead me, O thou Light of the World, where thou uſeſt to walk, that my Eyes may happily ſee thee: Shew me thy Bleſſed ſelf, O thou Glory of Heaven, that my Soul may faſt Embrace thee.

The

The PRAYER.

I.

O Eternal God, I have in a great measure deserved thy Wrath, I have committed presumptuous Sins with a high Hand against thy Divine Majesty; I have Crucified again the Lord of Life, and have Trodden under Foot the Son of God: I have counted the Blood of the Covenant which Sanctifies me, an Unholy thing, and have done despight unto the Spirit of Grace.

II.

INSTEAD of making head against those Temptations and Lusts that hourly beset me, by Prayer, calling to thee for thy Grace to Assist me against them, and by Fasting and Austere Mortification, by beating down my Body that I might not conspire with Satan, and my own Corruptions that betray me unto Sin; I have Pamper'd the Flesh, and suffered my self to be led Captive at the Will thereof.

III.

*I have not Subdued or Mortified the Works of the Flesh: I have not endeavoured to Cleanse my self from all Filthiness of Flesh and Spirit: * I have not made a Covenant with my*

* Here name the particulars.

my Eyes, neither have I kept the Door of my Lips, but as if thou hadſt ſent me into the World, not to ſerve thee, but to ſerve my own Luſts.

IV.

I have been abominable in all my ways; yea, O Lord, I have committed two great Evils, I have departed from thee, the Ever-living God, and leaving thee, the Fountain of all Bleſſedneſs and Happineſs, in my Heart, have ſet up the Creature; I have ſet my Affections, not on things above, but on things below; the Luſt of the Fleſh, the Luſt of the Eyes, and the Pride of Life, theſe have been the Gods that I have ſerved.

V.

THUS have I ſold my ſelf to commit wickedneſs; I have made all the Members of my Body Inſtruments of Sin, and all the Faculties both of Soul and Body, Weapons of Unrighteouſneſs, to obey it in the Luſts thereof: O Lord thou haſt found Iniquity even in my Holy things; I have been negligent in hearing of thy Word, unprepared at the receiving of thy Sacrament, indevout at my Prayers, weary of their length, and diſpleaſed at the return: For theſe and all other Negligencies and Ignorances, O Lord, be Merciful to me a Sinner. Amen.

Read the *Pſalms* and Proper Leſſons appointed for the Day.

Me-

Meditations for Tueſday *Morning.*

I.

LORD, make me every day ſtudy how to follow thee, and readily undertake any Labour to find thee; not for the benefits thou ſometimes giveſt me here, but for the Bleſſings thou wilt ſurely give me hereafter: Strengthen my Faith, O Lord, and graciouſly inſtruct me, purifie my Intention ſincerely to ſeek thee.

II.

LET me not ſo apply my Mind, O Lord, to any trivial Obſervances, that I begin to omit my more ſerious Duties; let me not ſo attend to the inventions of Men, that I grow to tranſgreſs the Commands of my God. O guide me gracious Lord in thine own ſafe way, and thoſe ſolid Exerciſes which really improve me, and make my Heart as well as Lips draw nigh thee, thoſe bleſſed Truths which thy ſelf at firſt revealed, and thy Holy Apoſtles have fully confirm'd; may thoſe alone be my principal Rule, and every other Doctrin bow to them.

III.

LORD how ungrateful are we, compared to thy ancient Followers! Thou chargeſt

chargeſt us to remember thy Benefits, and we forget them; thou commandeſt us to publiſh thy Mercies, and we conceal them: Behold, O bleſſed Jeſu, I fall down at thy Feet, reach forth thy Hand and heal me, that I may Glorifie thee the God of the whole Univerſe. Too often have my Ears been Deaf to thy Voice, and my Tongue Dumb to thy Praiſe; too often have my Eyes been Blind to thy Directions, and all my Senſes impediments to thy Service.

IV.

WE are often Wiſe in what imports us leaſt, and utterly ignorant of our greateſt concern; we can induſtriouſly argue what Weather it will be, but ſtrive not to diſcern the Seaſons of Grace: Forgive, O Merciful Lord, the perverſeneſs of our Nature, and leave us not to our ſelves, leſt we periſh without hope. O make us deeply Sigh in Compaſſion for the Sins of others, and yet more deeply ſtill, in ſorrow for our own.

The PRAYER.

MOST gracious God, I have been very negligent of thy Service, and thoſe Duties whereby I ſhould have been better'd in the ways of Godlineſs, by my ill performance. have

have made me worse; my very Prayers have been turned into Sin, and those Sacrifices whereby I should have propitiated thee, have removed thee at a further distance from me; and though thou in thy Mercy and tender Compassion hast opposed me in my Sins, and called me to Repentance, yet notwithstanding I have rush'd into all manner of Wickedness, * *as the Horse into the Battle, and have gone from bad to worse.*

* Here name the particulars.

II.

THY Judgments have not awaked me, nor thy Mercies won me to Obedience; I have not hearkned to the Voice of thy Ministry, nor to the secret Checks of my own Conscience, nor yet to the good motions of thy Holy Spirit, all directing me, this is the way, walk in it, and you shall find rest unto your Soul; yet notwithstanding all the good means thou hast used to reclaim me, and to bring me home to thee, I have still gon on in a stubborn course of Sin, to the dishonour of thy Name, the wounding of my own Soul, the scandal of others, and the increasing the great dreadful Account that I must one day make at the Judgment-seat of Christ.

III.

FOR these O Lord, and many other Sins, all thy Waves and Storms have gone over me; when

when thou haſt ſmitten me, I became void of Underſtanding, and was ſo far from being humbled, that I laid it not to Heart, nor conſidered that it was an evil and bitter thing to depart from thee, O Lord my God. Wo unto me, I have pulled away the Shoulder, I have ſtop'd my Ear, that I might not hear; I have made my Heart harder than the Adamant, and the neither Milſtone impregnable; for all thy Judgments have not pierced me, nor made thoſe impreſſions of Compunction and Sorrow, which are the end whereof thou didſt ſend them; ſo that to my own Shame and Confuſion, I may ſay, my ſpots are none of the ſpots of thy Children, nor thy Puniſhments the Chaſtiſements of a loving Father, but of an Angry Judge.

IV.

I have too juſt reaſon to fear thy Afflictions under which I mourn; they are not a Wind to fan and purge me, but a Whirl-wind to ſcatter and utterly deſtroy me, as if the Sentence were already paſt, and the Decree gone forth, as if my Days were at an end, becauſe the ſhadows of the Evening are ſo far ſtretched out; but yet O Lord, be not weary of thy Repentings; though thou haſt been preſt under the Load of my Sins, be not angry with me for ever; but in the midſt of Juſtice remember Mercy. Amen.

Read

Read the *Pſalms* and Leſſons appointed for the Day.

Meditations for Tueſday *Evening.*

I.

LEARN, O my Soul, to confeſs a Truth, though never ſo much to thy own Diminution; learn to advance the Honour of thy God, though never ſo much to thine own depreſſion. They who humble themſelves ſhall be exalted, and they who exalt themſelves ſhall be humbled. Learn to decline the Applauſe of Men, and Baniſh from thy Thoughts all Conceits of thine own worth; learn to ſpeak humbly and lowly of thy ſelf, and to mean as thou ſayeſt.

II.

OFTEN does our weakneſs judge of others, and perhaps our Malice cenſures their Qualities: We raſhly conclude upon outward preſumptions, and little conſider their inward worth; we are apt to undervalue whom we familiarly are acquainted with, and ſcarce can think highly of them whom we have once known low. Heal us, O thou great Phyſitian of our

our immortal Souls! Heal us of all our Diſeaſes; and above them all, of our rude Impatience towards thoſe that would Cure us. Whatever they do who know thee not, let not thy Church diſhonour thee, nor thoſe of thine own Houſhold undervalue thy Mercies: Let not our unbelief chaſe thee away, nor our ingratitude overcome thy goodneſs.

III.

DISDAIN not, O my Soul! the Company of thy Inferiors, but accommodate thy ſelf to their Innocent Cuſtoms; help them with thy Prayers, if thou canſt not with thy Power, and thy Lord in due time will bounteouſly reward thee; he keeps the good Wine for us till the laſt, and then he'll fill us to the brim with joy.

IV.

TEACH me O Lord, to treat with every one according to their quality, and neither ſcorn my Inferiors, nor indiſcreetly exalt them: Teach me to humble my Soul before thy Majeſty, and ſincerely confeſs I am an unprofitable Servant; unprofitable to thee, O Lord, not to my ſelf; while I gain by thy Service the Wages of Eternity: If by thy Grace I believe thy Word, and obey thy Law, and with my whole Strength Love and

Adore

Adore thee: When I have done all that I ought, which alas! is more than I do, I muſt ſtill confeſs I'm an unprofitable Servant.

The PRAYER.

I.

O *Lord, Create in me a clean Heart, and renew a right Spirit within me; let the aſſiſtance of thy Holy Spirit of Grace preſerve me from Sin for the time to come; for without thy preventing me, I cannot but ſin; viſit me therefore O Lord with thy Salvation, that I may live undefiled in the way of thy Commandments, and ſee the Felicity of thy Choſen, and rejoyce and give thanks with thine Inheritance.*

II.

TO this end, ſend thy Holy Spirit into my Heart, to teach me to deny all ungodlineſs and worldly Luſts, and to live Righteouſly, Godly and Soberly in this preſent World, remembring the great Account I am to make at the laſt day; O let it ſubdue every proud Thought, and vain Imagination that ſhall exalt it ſelf againſt the Scepter of thy Kingdom.

III.

GIVE me, I beſeech thee either Peace from Temptations, or Victory over them; in all Aſſaults

*Assaults of my Ghostly Enemy, let thy Mighty Hand have the preheminence, and bring mighty things to pass, even Victory and Deliverance unto me the unworthiest of thy Servants, that so by the assistance of thy Holy Spirit, I may Crucifie the Old Man, Mortifie the Works of the Flesh, subdue my Corruptions, * Vanquish Satan, and Triumph over the Powers of the Kingdom of Darkness.*

* Here name the particulars.

IV.

O put thy Fear into my Heart, that I may never depart from thee; put thy Love into my Heart, that my Luke-warmness being raised up to the Flames and Fervency of Cherubims, I may love thee above all things, and loving thee above all things, I may fear to offend so good and so gracious a God as thou art; wash away all my Sins in that Sea of Blood which thy Son Christ Jesus shed for me and for the Sins of the whole World; and grant that I may receive the full benefit of his Death and Passion, in this most Holy Sacrament, with a free Pardon of all my Sins and manifold Transgressions. Amen.

Then Read the *Psalms* and Lessons appointed for the Day.

Medi-

Meditations for Wedneſday *Morning.*

I.

BLESSED are they that had rather endure Affliction with the People of God, than to enjoy the Pleaſures of Sin for a Seaſon? This, O Soul, is the way to Beatitude, how ſtrange ſoever it may ſeem to our Senſe: Theſe are the Words of the Eternal Verity, how improbable ſoever they may ſound to our Ears; chooſe whether here thou wilt be falſly happy for a while, or truly happy hereafter for ever: If we reſolve for the Bliſs of the Life to come, we are like to meet with Affliction in this; and if we place our Felicity in this, we are ſure to meet with Miſery in the other.

God be Merciful to me, a Sinner.

II.

LORD, either make me think my ſelf Blind enough, to need the guidance of the wiſe, or be indeed wiſe enough to guide my ſelf, that I may enter at laſt by thee, the Door of Life, and feed my Soul on thy Joys for ever. Deliver me, O Lord, from encreaſing my Guilt by ſinning againſt my knowledge, or hoping

in

in my Ignorance to excuſe my Guilt; call me after thee, who art gone before, and make me hear thy Voice and follow it.

O Lord, hear me, and be merciful unto me, for thy Name ſake.

III.

DELIVER me, O Lord, from thoſe deſperate Sins, which ſo rarely are pardoned, that they are ſaid to be unpardonable: Deliver me from reſiſting the motions of thy Spirit, and from Choaking the Convictions of my own Conſcience: Deliver me, O Lord, and never let the Devil of Blaſphemy enter into me, or any of thy Servants, but enter thou, O Deareſt Jeſu, and poſſeſs my Heart for ever; caſt out by thy powerful Grace, every wicked Spirit which moleſts me; and conquer my ſtrong Corruptions; that elſe will overcome me.

O Lord, if thou wilt, thou canſt make me clean.

IV.

DELIVER me, O Lord, from every leaſt degree of uncharitably provoking my Neighbour; that I imbitter not my Life with Mutual Animoſities, nor make void my Piety by an obſtinate wilfulneſs; but obſerving the Rules of my wiſe Redeemer, eſcape the Miſeries that would ſpring from

 my

my Follies. Deliver me, O Lord, from every leaſt degree of unduly loving my Neighbour; that I ſet not my Heart upon ſenſual Pleaſures, nor imbroil my Memory with impure Thoughts.

Good Lord, Deliver me.

An humble Confeſſion of Sins before the Holy Sacrament.

I.

HAVE Mercy upon me, O God, after thy great goodneſs, according to the multitude of thy Mercies do away mine Offences; for I will confeſs my Wickedneſs, and be ſorry for my Sin. O Lord, I am not worthy to be counted amongſt the pooreſt of thy Servants: I am not worthy to be fed with the ſmalleſt Crums which fall from the Table of thy ordinary Providence, but to be ſhut out of thy preſence or ever with Unbelievers and Reprobates.

Lord be merciful to me a Sinner.

II.

O Lord, I am the vileſt and the worſt of Sinners, full of Pride, Vain Glory, Impatient of Scorn, or juſt Reproof; Diſobedient

obedient to my Superiors, and churliſh and ungentle to my Equals and Inferiors; I am angry and peeviſh many times without occaſion, envious at Good, and rejoycing at Evil; I am negligent, idle and uſeleſs, timerous, baſe, jealous and impudent, ambitious and very hard-hearted, unmortified, and effeminate in my Life, indevout in my Prayers, without Fervency or Affection. [Here name your particular Sins.

Lord be merciful to me a Sinner.

III.

I am guilty of Gluttony, and Curioſity in Meat and Drink, making Proviſion for the Fleſh, from whence have ſprung forth impure Thoughts, which have made me prone to unclean and unjuſt Actions; and the Spirit of Unchaſtity hath entred and unhallowed the Temple of my Body, which thou haſt Commanded to be a receptacle for thy Holy and Bleſſed Spirit.

Lord be merciful to me a Sinner.

IV.

ALL my Senſes have been inlets of Sin, mine Eyes have been Adulterous, wandring and covetous; my Ears delighted with obſcene Words, ſlanderous and reproachful Speeches; my Palate looſe, wanton and intemperate; my Tongue

Tongue Talkative, Lying, Rash, and Malicious; Flattering, Irreligious and Censorious; my Hands have been unclean and sloathful, my desires unreasonable and unsatiable; all the Members of my Body, and the Faculties of my Soul, have been Servants of sin, and Weapons of unrighteousness.

Lord be merciful to me a Sinner.

V.

I have not, O Lord, been guilty of my own sins; but I have also been guilty of the sins of others, not only by neglecting to reprove or hinder them in the ways of sin, but I have encouraged them by taking off their Fears, and hardning their Consciences, and had tempted them directly to their Ruin and my own; but thy preventing Grace put a stop to so great a Misery.

Lord be merciful to me a Sinner.

VI.

THY Mercies, O Lord I have abused, thy Judgements I have despised, and have turned thy Grace into Wantonness; I have committed sin, and have repented, and have sinned again; I have set up Resolutions, but have immediately broke them; I have tyed my self up with Vows, but presently have been tempted, and yielded by little and little, till

I was willingly loſt, and my Vows ſignified no more than vain Promiſes.

Lord be merciful to me a Sinner.

VII.

O Lord, I ſtand guilty of another heap of ſins, my ſecret ones, which are innumerable, ſins of omiſſion, and ſins willingly neglected; ſins of wilful ignorance, and voluntary miſperſuaſion; ſins of forgetfulneſs, and ſins which a watchful Spirit might have prevented; the multitude of them, O Lord, Confounds me, and the remembrance of them is horrible; they are a ſight too loathſome, and unſufferable is their Burden.

Lord be merciful to me a Sinner.

VIII.

YET, O Lord thy merciful Eye hath ſpared me to this preſent, and thou haſt not caſt me into Hell, among the Damned, which by my ſins I have long ſince deſerved, and to have been lockt up to an Eternity of Torments, with inſupportable Amazements: too long, O Lord, I have ſinned againſt thee, and long ſince deſerved thy ſevereſt Scourges, I have committed iniquity in thy ſight, and cannot eſcape thy Juſtice; but by flying to thy Mercy.

Lord be merciful to me a Sinner.

The

The PRAYER.

I.

O *Lord, give me a deep Contrition for my ſins, and a Hearty Deteſtation and Loathing of them; give me Grace intirely, preſently, and for ever to forſake them; and grant that I may walk with Care and Prudence, with Fear and Watchfulneſs all my Days, performing my Duty with Diligence and Charity, with Zeal, and a never fainting Spirit.*

II.

DELIVER me, O Lord, from extream Calamities here; and deliver me from Eternal Vengeance hereafter; look down with Compaſſion on the Work of thine own Hands, and gently chaſtiſe me with thy Rod of Diſcipline, but ſuffer not my weakneſs to be oppreſſed with too heavy Afflictions, nor my Patience Tempted above my Strength.

III.

INSTRUCT me how to Redeem my time, to truſt in thy Mercies, and to make the beſt uſe of the means of Grace, for the working out my Salvation with fear and trembling; that thou mayſt have the Glory in pardoning all my ſins, and I reap the benefit of all thy Mercies; let all thy Graces guide me to a Holy Life here, that I may Reign with thee

for ever hereafter in thy Kingdom of Glory. Amen.

Read *Pſal.* 6. 32. 38. 1 Leſſon, *Ezek.* 16. 2 Leſſon, St. *Mat.* 7.

Meditations for Wedneſday *Evening.*

I.

LORD, not the meaneſt Circumſtance of my Life, but is known to thee; not the leaſt aſſiſtance I need, but thou kindly provideſt a particular ſupply; let me but do what thou haſt appointed, and I am ſure to find true, all thou haſt promiſed; thy Commands are ſweet and eaſie, O give me Grace to obey them! Thy Directions are clear and ſafe, O guide me ſtill to follow them!

II.

BEHOLD, dear Lord, to thee I come, and open before thee all my Infirmities; my Mind is Sick of the Palſie, and my Faculties are numb'd with a Dead Sluggiſhneſs; I am apt to cenſure the good Works of others, but ſlow to the performance of any my ſelf; heal me, O thou Heavenly Phyſician, whoſe Mercy both

both Cures the Sick, and pardons the Penitent; O make me quickly riſe from the Sins wherein I have lain too long, and ſtrengthen me to conquer my Corrupted Nature; that I may walk towards thee my Eternal Home, and praiſe thy Name for ever more.

III.

WHETHER alaſs! Do my Paſſions lead me? How deſperately does one Darling Sin engage into others? Deliver me, O Lord, in the firſt beginnings, and ſuffer not my Faults to become ſtrong and cuſtomary, leſt I grow at length to deſpiſe Reproof, and hate my Reprover. *Herod* knew *John* to be juſt, yet kept him in Priſon; he heard him gladly, yet cut off his Head; nothing ſo imbroyl'd as a vicious Life; nothing ſo full of Contradiction, as a wicked Conſcience.

IV.

CLEANSE thou my Heart, O Lord, from all vain and unlawful Thoughts, my Mouth from all Fooliſh and Idle Words, and my whole Life from all wicked and unprofitable Deeds; for in that great and terrible Day, by what I am, I ſhall be juſtified; and by what I am, I ſhall be condemned: How many in that Day will riſe up againſt me! How will my own Conſcience reproach and confound

me! if I neglect ſuch motives to Repentance, if I refuſe the wiſdom of the Son of God, who came down from the higheſt Heavens to teach me.

The PRAYER.

I.

O Lord God, whoſe Power is Infinite, and Purity ſuch, that it cannot endure the beholding any thing that is unclean; how ſhould I that am forlorn Duſt and Aſhes, very ſinful Fleſh, preſume or dare to preſent my ſelf before thee? When I look on the vileneſs of my Nature, and the ſinfulneſs of my Life, I cannot chooſe but Cry out and ſay, woe unto me, I am undone, I am one of Unclean Lips: The very Prayers I make to crave Pardon for my Sins, are ſtained in the uttering, and muſt needs add to my Tranſgreſſions, if in Judgment or Juſtice thou ſhouldeſt weigh or examine them.

II.

BUT, O Lord, thou art a God of Infinite Compaſſion, Pardoning Iniquity, Tranſgreſſion and Sin, that wouldeſt not the Death of a Sinner, but that he be converted and live; thou haſt not only allowed me, but commanded me to call upon thee in all my Troubles and Diſtreſſes; thou haſt promiſed that at what time ſoever a Sinner doth Repent him of his ſins,

ſins, thou wilt put away all his Iniquities out of thy Remembrance.

III.

IN Obedience therefore to this thy Command, and in Confidence of this thy Promiſe, I am Emboldened at this time to appear before thee, renouncing all merit and truſt, all confidence and affiance in my ſelf, and relying only on thy Mercy, and the Sovereign Mediation of my Lord and Saviour Jeſus Chriſt, in whom only thou art well pleaſed, and through whom thou canſt not be offended with me.

IV.

*O Lord, hear thine own Son for me, O Lord, hear thine own ſelf in me; that Bleſſed Spirit of thine, which makes Interceſſion for me, with Groans and Sighs that cannot be expreſſed; pardon and forgive all my Sins, both Original and Actual; of Omiſſion or Commiſſion, of Thought, Word and Deed, of Ignorance, Infirmity or Preſumption, * which I have at any time Committed againſt thee; nail them to the Croſs of Chriſt, that they may never riſe up in judgment againſt me, either to ſhame me in this World, or condemn me in the World to come.*

* Here name the particulars.

V.

BURY them in the bottomleſs Sea of thy Mercy and forgetfulneſs, that they may never appear before thee to hinder thy Favours unto me; ſeal the Remiſſion of them to my Soul and Conſcience, that they may not Diſtract or Diſturb me in my Devotion; and cruſh and ſubdue the Rebellions of my Nature, that they may no longer reign in my Mortal Body; and having cleanſed and purified me from all Spots and Stains of Sin, I beſeech thee, O Lord, to pour thy Grace and Holy Spirit into me, that may enable me to walk before thee in Holineſs and Righteouſneſs, and in Sobriety, all the Days of my Life.

Read *Pſalm* 51. 102. 130. 140. 1 Leſſon, *Ezek.* 18. 2 Leſſon, *Rom.* 12.

Meditations for Thurſday *Morning.*

I.

O My Soul, we are very inconſtant; ſometimes we endeavour heartily to repent, and after a while miſcarry again; often we pretendedly reſolve to amend, and yet ſometimes forget our good purpoſes! Bewail thy Infirmities,

Renew

Renew thy Intentions, and be of good Comfort; our Lord has overcome the World: He overcame it with his own ſtrong Arm, and left thee Rules, and Grace, and Sacraments to help thee; that, if thou canſt not have Peace with thy Enemies, thou mayſt at leaſt have Victory over them.

II.

OFTEN, O Lord, thou inviteſt us to thy Holy Table, and often do we neglect and refuſe to come; thou inviteſt us to the Pleaſures of a Virtuous Life, and the continual Feaſt of a good Conſcience; thou provideſt a Heavenly Banquet, and makeſt thy Son himſelf our Delicious Entertainment: O Cloath us, Gracious Lord, with the Wedding Garment of Charity, in love to thee and one another; that we may enter with Joy into the Marriage Chamber, and ſit down as happy Gueſts in thy Kingdom for ever. Let us not trifle away our time in wandering up and down, nor prefer a Petty Intereſt before thy Glorious Rewards, leſt we be confounded when our King ſhall come in Majeſty, and command the unprepared into Chains of Darkneſs.

III.

THOU art, O Jeſu! the true Cœleſtial Manna, of which, whoever Eats ſhall

Live Eternally; thou art the Bread of God that deſcended from Heaven, of which, who ever Feeds ſhall never Hunger: Caſt me not out, O Lord, whom thy Mercy has Adopted into thy own Family; but give me this Bread of thy Children for ever. Thou who cameſt down to do thy Fathers Will, and has taught me 'tis thy Father's Will, that of thoſe he has given thee, none be loſt.

IV.

Murmur no more among your ſelves, unhappy Atheiſtical Diſ-believers of the Myſteries of Heaven; be no more Incredulous, but ſubmit your Reaſon to him whom you know to be Infallible. The Bread I will give, is my Fleſh for the Life of the World, which received by Faith, is the Souls Nouriſhment. Draw them, O Heavenly Father! that they may come to thee; receive them, O Gracious Jeſus! and teach their Hearts to believe what thine own Bleſt Mouth has ſo clearly taught them.

The PRAYER.

I.

OH! Moſt Glorious and moſt Powerful Lord God, whoſe dwelling is above the Heavens in Light inacceſſible, and thine

Eyes

Eyes run to and fro, to behold the things which are in Heaven and in Earth; neither is there any thing which is not naked and open to thee; for thine Eyes are Ten Thouſand times brighter than the Sun, beholding all the ways of Men.

II.

LOOK upon me, O Lord, who am the unworthieſt of all thy Servants; thou haſt made me a Member, O Lord, of that Myſtical Body whereof thy Son Chriſt Jeſus is the Head; make me therefore ſenſible of the neceſſities of the Catholick Church; I beſeech thee to be merciful unto it, and to every Member of the ſame, whereſoever Diſperſed, howſoever Diſtreſſed, or by whomſoever Deſpiſed throughout this Univerſal World.

III.

OH Lord, call them that are yet Strangers and have not heard of thy Name; reduce and bring home thoſe that are gone aſtray, and wander; raiſe up all that are fallen, and confirm and ſtrengthen ſuch as do ſtand; bind up all that are broken, and heal all that are bruiſed; unite us all in ſoundneſs of Doctrin, by the Spirit of Truth, in Holineſs of Life, by the Spirit of Sanctification, and in Brotherly Compaſſion, and Chriſtian Affection, by the Spirit of Love.

IV.

O Lord, I beſeech thee, to open the Bowels of thy Mercy, and to pour out thy tendereſt Compaſſion upon all ſuch as mourn under the weight of their Afflictions; many are the Troubles of thy poor Servants, and thou only knoweſt how to deliver them out of all their Troubles; whether therefore any be inwardly diſtreſſed in Soul, Mind, or Conſcience, or outwardly afflicted in Body, Eſtate or good Name, I beſeech thee give them ſpeedy eaſe out of their Miſery, or Patience to endure what thou ſhalt be pleaſed to lay upon them.

V.

I beſeech thee to open the Eyes of thoſe that lie on their Beds of Sickneſs; Oh! thou that art the God of Health, and ſender of Sickneſs; ſanctifie thy Viſitation unto them; make their Beds in their Sickneſs, lay no more upon them than thou wilt give them ſtrength and Patience to bear; and if it may ſtand with thy Gracious Will, grant that they may recover their former Health, to do thee Service hereafter.

VI.

BUT if thou that knoweſt what is beſt needful for them, haſt determined at this time, to take any of them unto thy ſelf, O Lord, I beſeech thee to fit and prepare them for the Hour of Death; give them a true feeling of their Sins, and a lively apprehen-

ſion

ſion of thy Mercy in Chriſt Jeſus, that ſo ſurely repenting of the one, and chearfully laying hold on the other, they may with Confidence and Comfort reſign up their Souls into the Hand of thee their moſt merciful Creator and Redeemer. Amen.

Read the *Pſalms*, and Leſſons for the Day.

Meditations for Thurſday *Evening.*

I.

PREPARE my Heart, O God, to receive thee, whom my Soul loveth; for thou haſt the Words of Eternal Life: Bleſſed, O gracious Jeſu, be the ſweetneſs of the Spirit, which ſo kindly inviteſt me to refreſh my wearineſs. I know, and thine own ſure Word has told me, if I labour for thee here, I ſhall reſt with thee hereafter. Lord, make me follow thee whereever thou goeſt, and ſtrive and run to be firſt in thy Preſence; there I ſhall meet a mercy that will regard and pity me; there I ſhall find a goodneſs that will teach and relieve me.

II.

WRITE all thy Holy Truths in my Soul, O Lord, and print thy Love in the center

center of them all; there let it ſit as Sovereign Governour, and abſolutely diſpoſe of all my intereſts: Let it command my Tongue to confeſs thee, and no fear of Danger make me ever deny thee; let it command all my Powers to ſerve thee, and nothing but thy Love find place in my Heart.

III.

O when ſhall I come to thy Holy Table, to taſt of thy moſt delicious Banquet! to hear thoſe ſweet and raviſhing Words, *He dwells in me, and I in him*! ſweet in exceſs to the Soul that loves, and taſtes the Joys of this Heavenly Converſe, and feeds on the wonders of this admirable Union: *He dwells in me, and I in him.* O Bleſt and Glorious Words! What can be ſaid more full of Grace and Strength, and Supernatural myſtery? Here they alone are my Heaven on Earth, and will hereafter be my Heaven in Heaven.

IV.

TO thee my great Creator! I humbly ſacrifice the nobleſt Faculty thou haſt given me; to thee, and to the Obedience of thy Truth, I entirely Reſign and Captivate my Underſtanding. Thy Words, O Lord, in thy Holy Sacrament, are Spirit and Life unto me; O make my Faith be quick and active to thee, in receiving

ſo

ſo great a Salvation: Shall I go back and forſake my God, becauſe he humbles himſelf to approach towards me? Shall I refuſe to learn of my maſter, becauſe his Leſſons exalt me above my Nature?

The PRAYER.

I.

O *Lord, I am too weak to ſerve thee in my Natural Power, and not careful to improve the Aids of thy Spirit; I am full of inconſideration and careleſneſs, deſirous to be accounted Holy of Men, but careleſs of being ſo to thee, my God; I am unſtedfaſt, O Lord in all my ways,* * *but enable me to confeſs my Faith, in deſpight of all the Oppoſitions of Satan, to publiſh thy Laws, ſubmit to thy Diſpenſations, and to glorifie thy Holy Name, by Holy Living and Dying.*

* Here name the particulars.

II.

BLESS *me, O Lord, with all the Bleſſings, and Aſſiſtance of thy Spirit and Providence; let the daily Sacrifice of Prayer, and Euchariſt in thy Church never ceaſe, but for ever be preſented unto thee, United to the interceſſion of our Lord, and for ever prevail for the obtaining to all her Sons and Daughters, Grace and Bleſſing, Pardon and Holineſs,*

Perſeverance

Perſeverance and Glory. Unite my Heart and Tongue; take away the Spirit of Error and Diviſion from me, that my Religion and Devotion may increaſe, whereby thy Truth may be promoted, and thy Name Glorified, and me thy unworthy Servant Inſtructed and comforted; let thy Spirit Rule, and all Intereſt Stoop and Obey, Publiſh and Advance the intereſt of the Lord Jeſus.

III.

EXTEND thine accuſtomed Goodneſs to all thy People; to Old Men Prudence and Liberality; to Young Men Obedience, Temperance, Health and Diligence; to Merchants Juſtice and Faithfulneſs; to Mechanicks and Artiſans, Truth and Honeſty; to all Married Pairs, Faith and Holineſs, Charity and ſweet Compliances; to all Chriſtian Women, the Ornament of a meek and a quiet Spirit, Chaſtity and Charity, Patience and Obedience, a Zeal of Duty and Religion.

IV.

TO all that are Sick and Afflicted, diſtreſſed in Conſcience, or Perſecuted for it, give Patience and Comfort, a ſincere Repentance, and a perfect Reſignation, a love of God, and a Perſeverance in Duty, proportionable Comfort in this Life, and an Eternal weight of Glory in the Day of our Lord Jeſus Chriſt. Amen.

Read

Read the *Pſalms* and Proper Leſſons appointed for the day.

Meditations for Friday *Morning*, *On the Life of the Holy Jeſus.*

On the Incarnation of our Bleſſed Redeemer.

I.

O Moſt Bleſſed Jeſu, who for the Redemption of the World, Vouchſafedſt to be made Man; by the ever Bleſſed merits of thy myſterious Incarnation, grant me to become one Spirit with thee, who became one Fleſh with me.

Nativity.

II.

BLESSED Jeſu, who waſt born of a pure Virgin, by the power of the Holy Ghoſt; grant me by the ſame Almighty Power, to poſſeſs a pure Virgin Soul, in a pure and chaſte Temple of my Body, and to be Fruitful in all good Works to my Lives end.

Circumciſion.

III.

BLESSED Jeſu, who was Circumciſed, and made Obedient to the Law for Man, grant unto me, I humbly beſeech thee, the true Circumciſion of the Spirit, that my heart and all my members may be mortified from all carnal and worldly Luſts, that I may in all things obey thy Bleſſed Will.

Baptiſm.

IV.

BLESSED Jeſu, by the merits of thy Holy Baptiſm, waſh me throughly from my wickedneſs, and cleanſe me from my ſins, whereby I have defiled thoſe Sacramental Waters of my Baptiſm, and perjuriouſly broken my Vows and Promiſes made therein.

Faſting.

V.

BLESSED Jeſu, who didſt Faſt Forty Days and Forty Nights; Pardon and Forgive me all the manifold Acts of Rioting and Exceſs I have been guilty of; and give

give me Grace to uſe ſuch Abſtinence, that my Fleſh being ſubdued to the Spirit, I may ever Obey thy Godly motions in Righteouſneſs and true Holineſs, to thy Honour and Glory.

Temptation.

VI.

BLESSED Jeſu, who in thy Holy Faſting, was Tempted by *Satan*, and by thy Almighty Power didſt Conquer him; grant me by thy bleſſed ſpirit, devoutly to entertain the Holy Duties of Prayer and Faſting, that by the power of thy Victory over the Devil, I may have ſtrength and power over *Satan*, the World and the Fleſh, and continue thy Servant to my Lives end.

Doctrin and Example.

VII.

BLESSED Jeſu, who in thy Prophetical Office, didſt Preach the Goſpel, and Heal all manner of Sickneſſes and Diſeaſes among the People, and by thy Doctrin and Example, art the way and the truth that leads unto Life: Grant me to believe aright, all thy Revelations, to obey all thy Commands, to walk in thy Steps, and

and to follow thee, the Light of the World, that I walk not in Darkneſs.

Chriſt Conſpired againſt and Betrayed.

VIII.

BLESSED Jeſu, whoſe precious Life was Conſpired againſt by diſbelieving *Jews*, and wert betrayed and ſold by one of thy own Diſciples for a Vile Price: Deliver me, I humbly Beſeech thee, from all the Conſpiracies of my Ghoſtly and Bodily Enemies, but eſpecially from the Treachery of my own Heart, and the Rebellion of my Fleſh, which for things of no Value, betrays my Soul to its utter Ruin and Deſtruction.

His Agony in the Garden.

IX.

BLESSED Jeſu, thy bitter Paſſion was in a Garden, where thy Soul was ſorrowful, even unto Death; ſanctifie O Lord, all my Infirmities and Paſſions, comfort me in all my Troubles, and compoſe my Mind with ſuch a frame of Spirit, that I may be ſenſible with a Godly ſorrow of that heavy Wrath and Curſe for ſin, which thou ſufferedſt for me, and all the World.

His

His Bloody Sweat.

X.

BLESSED Jeſu, who upon the cold Earth didſt Sweat Drops of Blood, under the Load of our Sins, and Apprehenſions of thy enſuing Sufferings; thou offeredſt up ſtrong Crys and Tears unto him that is able to ſave: O that my Heart might inwardly Bleed Tears of Compaſſion and Contrition, and vent forth fervent and effectual Prayers with Tears of Devotion, as to be heard in Heaven, and healed of all my ſinful Infirmities.

His Submiſſion.

XI.

BLESSED Jeſu, who didſt ſubmit with patience unto the Will of thy Heavenly Father; endue me with the ſame Spirit of Meekneſs and Patience, ſubmitting my ſelf unto the will of God, in Proſperity and Adverſity, Health and Sickneſs, Life and Death.

His Apprehenſion.

XII.

BLESSED Jeſu, thou waſt Apprehended, and Bound as a Malefactor, but wert clearer

clearer than an Angel of Light; O let not my Soul be arrested by Infernal Fiends, to eternal Horrour in the other World, but from the Eternal Malice of the Spirits of Darkness, and from the Bonds and Chains of my Sins, *Good Lord deliver me.*

The PRAYER.

I.

O *Lord, most Holy, my Sins are more in number than the Hairs of my Head, and the weight of them cries aloud to Heaven for Mercy; I beseech thee, O God the Father of Heaven, thou great Creator and Preserver of Man, despise not the work of thine own Hands; O God the Son that camest into the world to save Sinners, Remember not my Offences, neither seek thou Vengeance of my Sins; but good Lord spare me thy unworthy Servant, whom thou hast redeemed with thy most precious Blood, and be not angry with me for ever; O God, the Holy Ghost, that Despisest not a Broken and Contrite Heart, let it pity thee, to see these thy Temples of my Soul and Body thus ruined by Sin and Wickedness,; O Holy, Blessed, and Glorious Trinity, Three Persons, and One God, have Mercy upon me a Miserable Sinner.*

II.

II.

A ſinner, and a grievous ſinner I am; teach me, O God, to grieve that I am ſo, give me a Broken and a Wounded Spirit for all my Tranſgreſſions; break this ſtony Heart of mine, yea, take away this Heart of Stone from me, and give me a Heart of Fleſh, that I may tremble at the Voice of thy Law, and melt at the ſight of thy Judgments, and Accuſe and Condemn my ſelf, and be ready to joyn with thee to do Juſtice upon ſuch a Sinner as I am; but leſt I ſhould faint through the ſmart of the many freſh Bleeding Wounds which my ſins have given my Soul, Oh! do thou uphold me by thy Right Hand, and pour into my Wounds that precious Balm of Gilead, *a true and a lively Faith in the full ſatisfaction that thy Son hath made to thy Juſtice, for the ſins of the whole World, and through his Croſs and Paſſion, through his moſt precious Death and Burial, through his Glorious Reſurrection and Aſcenſion, I beſeech thee be thou reconciled unto me.*

III.

O Lord, for his ſake, pardon all that is paſt, lay none of my ſins to my charge, but blot them all out of the Book of thy Remembrance; waſh me, O waſh me throughly from my ſins, and cleanſe me from my Unrighteouſneſs, in the Blood of Jeſus Chriſt: Lord let his Blood that ſpeaks better things than

that

that of Abel, *cry louder for Mercy in thine Ears, than do my ſins for Vengeance; beſprinkle my polluted, but penitent Soul, in the Blood of Jeſus, that thy Wrath may paſs over me, and that the light of thy Countenance may ſhine upon me.*

IV.

SEAL *unto my Soul, the free pardon and forgiveneſs of all my Sins, and ſay unto my Soul, I am thy ſalvation: Oh! do thou by thy Spirit aſſure my Spirit, that I am thy Child, and that thou art reconciled unto me in the Blood of Jeſus; and to this end, work in me a Deteſtation of all my former Wickedneſs; help me in the Mortification of all my vile and corrupt Affections; crucifie in me the Old Man, the whole Body of Sin, that I may die unto Sin, and live unto Righteouſneſs; and be made a fit Partaker at thy Holy Table.*

Read *Pſal* 22. 40. 54. 1 Leſſ. *Gen.* 22. to v. 20. 2 Leſſ. St. *John* 18.

Meditations for Friday *Evening. On the Paſſion and Death of the Holy Jeſus.*

His Arraignment and Condemnation.

I.

BLESSED Jeſu, thou waſt ſeized, and led as an innocent Lamb to the Slaughter; thou waſt Reviled, falſly Accuſed, and unjuſtly Condemned by unjuſt Earthly Judges, who was thy ſelf the moſt Juſt Judge of Heaven and Earth: O Lord, be not a ſevere and angry Judge, when I ſhall ſtand before thy Tribunal, but be thou my Mediator and Advocate to anſwer for me; and I humbly beſeech thee to deliver me from the Accuſations of the Devil and his Angels, from the Accuſations of all thoſe who have been conſcious of my many ſinful Pollutions, and from the Accuſations of my own Conſcience in the Day of Judgment.

Spitted upon.

II.

BLESSED Jeſu, whoſe Face was fairer than the Children of Men, and brighter than the Sun in its full Glory; yet was

ſpit upon by filthy and ignominious Perſons: Oh! turn thy Face away from my ſins, whereby I have polluted my Soul, and prophaned thy Name: But hide not thy Face from me, who for my ſins didſt not turn thy Face from being ſpit upon by the Barbarous *Jews*.

Buffeted.

III.

BLESSED Jeſu, who waſt cruelly treated by the Soldiers, with their intolerable rude Cuffs, and hard Injurious Buffets: Grant Lord, that though I may feel, yet let me not be vanquiſhed by the Buffets of Satan.

Forſaken of his Friends.

IV.

BLESSED Jeſu, thou waſt content to be forſaken of all thy Friends and deareſt Diſciples, and to be left in the Hands of Cruel Men, who thirſted after thy precious Blood; O leave me not deſtitute of thy Divine Preſence, when I am aſſaulted by my Ghoſtly Adverſaries; but be for ever with me, and defend me from all their Malice, and protect my Soul in all Dangers.

Denied

Denied by Peter.

V.

BLESSED Jeſu, thou with infinite goodneſs and meekneſs lookedſt back on St. *Peter*, when he denied, and forſwore thee, and by thy gracious Look didſt call him back both to himſelf and thee by true Repentance: Oh look thus upon all Back-ſliders from thee, for their ſincere Converſion; and look upon me alſo, and be merciful unto me.

Scourged.

VI.

BLESSED Jeſu, thou waſt whipped by a mercileſs crew of Soldiers, and thy Delicate Skin was torn and redoubled with their Laſhes, that the Blood ſtreamed down thy innocent ſides; but ſince, O merciful Lord, thou waſt wounded for my Tranſgreſſions, and bruiſed for mine Iniquities; O let thy Chaſtiſement procure my peace with Heaven, and grant that by thy Stripes, my Soul may be healed.

Crowned with Thorns.

VII.

BLESSED Jeſu, thy Head was Crowned

with Thorns, and thoſe beaten into thy Temples with much Rage and Fury: Pardon O Lord all thoſe ſins, my Eyes, Ears and Tongue, thoſe Inſtruments of my Head have been guilty of: Break not the Bruiſed Reed, my broken Heart, with the preſſure of thy heavy Wrath, but let thy Thorns, the Fruits of the Curſe which we contracted and thou ſuſtainedſt, deliver me from the Curſe due for my Sins.

Renouncing the World.

VIII.

BLESSED Jeſu, who art the King of Glory, yet waſt content with a Croſs for thy Throne, a Wreath of Thorns for thy Crown, and a Reed for thy Scepter; thy Entertainment was Gaul and Vineger, and for thy Robes, only a little Linnen to cover thy Nakedneſs: O that I were ſo wiſe, as from thy example to deſpiſe all the guilded Glories and Vanities of this Life, and to chooſe with *Moſes* to ſuffer Affliction with the People of God, than to enjoy the Pleaſures of ſin for a Seaſon.

Bearing his Croſs.

IX.

BLESSED Jeſu, who didſt with Patience bear thy Croſs, till it ſunk thy Body to the

the Earth, O let me not ſink under thy Croſs, nor ſhrink from it, but rather chearfully to take it up, whatever it be, and carefully to undergo all the Sacred Acts of true Repentance; following thee O Lord, who ſufferedſt for me, leaving me an Example, that I ſhould follow thy ſteps.

Crucified.

X.

BLESSED Jeſu, who didſt hang on a Curſed Tree, to aboliſh the Curſe contracted by Eating the Fruit of the Forbidden Tree, thou waſt numbred with the Tranſgreſſors, and crucified among Thieves: O draw my hard and ſtony Heart unto thee, and deliver me from that Curſe which my Sins have Contracted, and rank me not among the Goats on the left, but among the Sheep on thy Right Hand, in the great Day of Judgment.

His Body Tormented.

XI.

BLESSED Jeſu, all the parts and Members of thy Body were ſtretched on the Croſs; thy bleſſed Arms and Legs were by ſuch Violence diſtended, that the Joynts were diſparted, the Veins burſt,

the Sinews crackt, the Skin rent, the Fleſh tore, and all the Bones ſtarted aſide; thy innocent Hands and Feet were nailed for the ſinful works of my Head, Heart, Hands and Feet; but I beſeech thee nail them to thy Croſs, which were the cauſe of thy Crucifixion; hide them in thy Wounds, who waſt wounded for my Tranſgreſſion, and write thoſe Wounds of thine in my Heart, not with Ink, but with thy Blood which was ſhed for me.

The Sufferings of his Soul.

XII.

BLESSED Jeſu, the ſufferings of thy Soul were exceeding great, being like melted Wax in the Furnace of God's Wrath for the Sins of the World, when the fulneſs of thy Sufferings being accompliſhed, thou commendedſt thy Spirit into the Hands of God: Grant O Lord, that I may die unto ſin, and live only unto thee, and by thy bitter Croſs and Paſſion, Cleanſe me from all Filthineſs of Fleſh and Spirit, that I may perfect Holineſs in thy Fear.

The PRAYER.

I.

O *Lord, without thee I am not able to do any thing, much leſs any thing that is good;*

good; come therefore, Oh thou Father of Lights, diſpel and ſcatter from my Soul the ſoggy Miſts of Sin and Ignorance, that in thy Light I may ſee Light: Come O thou Power of God, and ſet up thy Throne in my Soul, and ſway thy Scepter there, and bring into ſubjection every high Thought, and every high Imagination that exalteth it ſelf againſt thee: Come, O thou Wiſdom of God, and diſcover to my Soul the Folly of Sin, the Vanity of the World, and the deceitfulneſs of my own Heart.

II.

TEACH me, I humbly beſeech thee, to Eſchew Evil, and cleave to that which is good: Come, O thou goodneſs of God, and ſhed abroad the love of God in my Heart, that I may love thee my God above all things, and my Neighbour for thy ſake: Yea, my very Enemies for Jeſus Chriſt his ſake, and after his Example who died for me, while I was yet his Enemy; fit me with all Graces neceſſary for all Events, with ſtrength to reſiſt all the Temptations of Satan, *to keep my ſelf unſpotted from the World, to ſubdue my Paſſions, my vile and corrupt Affections, with patience to bear Afflictions, and with a contented Reſolution, to undergo whatſoever thy hand ſhall be pleaſed to lay upon me, that whether it be in Life or in Death, in both I may be thine.*

III.

I know, O Lord, my ſins are increaſed above meaſure, and my Iniquities are gone over my Head; nay, they are gone up to Heaven, and have pulled down thy Vengeance upon me; yet how long Lord wilt thou be Angry? for ever? Shall thy Jealouſie burn like Fire? O remember not againſt me the ſins and offences of my Life paſt, but let thy tender Mercy ſpeedily prevent me, leſt I be brought to great Miſery; help me, O help me, O God of my Salvation, for the Glory of thy Name: O deliver me, and be merciful unto my Sins for thy Names ſake.

IV.

BUT in the midſt of Judgment, remember Mercy; pardon all my crying Sins, reverſe thy fearful, though juſtly deſerved Judgments; and that which is the moſt dreadful of all Judgments, and continues thy Judgments, hardneſs of Heart, contempt of thy Word and Commandments; reſtore thy wonted, though undeſerved Mercies; give Peace in my time, O Lord, and let the Goſpel of Truth flouriſh, even until thy Sons coming to Judgment; and that for his ſake, who is the Prince of Peace, and that ſhed his moſt precious Blood to purchaſe our Peace.

V.

O thou, that art the Author of Peace and lover of Concord, compoſe I beſeech thee, all unhappy

unhappy Differences and Diviſions that are among us; take away from all Mens Hearts the Spirit of Diviſion and Contention, the ſpirit of Blood-Thirſtineſs and Revenge, the ſpirit of Pride, Blindneſs of Heart, Vain-Glory and Hypocriſie, of Envy, Hatred, Malice, and all Uncharitableneſs; and give us the ſpirit of Peace, Unity and Concord; the ſpirit of Moderation, the ſpirit of due Obedience, and above all, the ſpirit of thy Fear, that we may at length meet and live in the Unity of the Spirit, and in the Bond of Peace, and with one Mouth praiſe thee, our God, and with one Heart love one another.

Read *Pſal.* 69. 88. **1 Leſſon,** *Iſa.* 53. **2 Leſſon,** 1 *Pet* 2.

Meditations for Saturday *Morning.*

I.

LORD, I confeſs without thee my Endeavours are in vain, and without thy Bleſſing my hopes can never ſucceed; but I alſo know thou rewardeſt thoſe who obey thee, and falleſt not to relieve with a generous bounty thoſe who depend on thee: O give me firſt thy Grace to ob-

ſerve my part, and I'll not fear the performance of thine; thou calleſt to thy ſelf the Poor and Humble, to Eat and Drink at thy Holy Table; thoſe who faithfully live together in Unity, thou graciouſly inviteſt to thy Royal Feaſt; preferring them all to thy friendſhip here, that they may be partakers of thy Glory hereafter.

II.

MY Soul, if thou at any time loſe the preſence of thy God, thou wilt be ſure to find him at his Holy Table; there ſeek him with Grace and Perſeverance, ſeek him with Prayers, and Sighs, and Tears, and be ſure at laſt thou ſhalt find him with Joy: He hides not himſelf, that we may not find him, but that we may ſeek him, and be hereafter more fearful to loſe him: Deſpair not, he again will ſhew himſelf; only go on and ſeek him ſtill with Hope, and be ſure thou wilt meet him at his Heavenly Feaſt.

III.

HAPPY are the Ears that hear thee ſpeak, O Bleſſed Jeſu! Happy are the Hearts that feel the power of thy Word, O thou Holy one of God! for thou commandeſt with Authority all unclean Spirits, and they obey thee: Reſcue me, O Lord,

Lord, from the ſnares of Satans Temptations, and powerfully chaſe away the Enemies which diſturb my Peace; that they tear not my Mind with diſtracting Thoughts, nor trouble my Repoſe with impure Fancies.

IV.

SO ſweetly efficacious is thy Grace, O Lord, that immediately it draws all Souls unto thy Heavenly Banquet; ſo kindly condeſcending is thy Clemency, that thou preſently embraceſt them in thy Arms of Mercy, when they come unto thee; thy own bleſt Mouth hath meekly ſpoke the mildeſt Leſſon to win us to thee; *I will have Mercy and not Sacrifice; for I came not to call the Righteous, but Sinners to Repentance*; Lord, I confeſs my Sins, I confeſs my need of thy Mercies; but my hope is great, that thou wilt abundantly pardon me, whilſt I hear thee ſo graciouſly remember thy ancient Promiſes, and ſo powerfully urge them in favour of Sinners; quicken my Faith, O Lord, and make it active, that I may receive thee with thankfulneſs, who ſo kindly calleſt me.

The PRAYER.

I.

OH Eternal, moſt Gracious, and Merciful Father, I am here come into thy Preſence with Confidence, ſeeing that my Conſcïence tells me, I have broke all thy Commandments, as I have ſinned in Thoughts and Words; in Thoughts more than I can think, and in Words more than I am able to expreſs; the number of them are ſo great, that I have ſcarce Room for any more; I am impure, but thou of purer Eyes than to behold iniquity.

II.

BUT if thou ſhouldeſt enter into Judgment with me, I were not able to ſtand before thee: I confeſs there is but one way to flie from thee as an angry God, which is to flie to thee as a reconciled Father, reconciled in the Blood of thy Son Jeſus Chriſt; to flie from the ſtrict Bar of thy Judgment, to thy tender Bowels of Compaſſion; not according to my Merit, but according to my Neceſſities, ſo I humbly beſeech thee pardon all my ſins paſt, and ſtrengthen me againſt ſin for the time to come.

III.

TO this end; I beſeech thee awaken my dead Conſcience, confirm my Judgment, enlighten

lighten my Underſtanding, conform my Will, reform my Life, enflame my Zeal, ſtrengthen my Faith, and that from henceforth I may live unto thee, and ſerve thee; Lord give me Repentance not to be repented of, that hope which will not make me aſhamed, and that Peace of Conſcience which paſſeth all Underſtanding; give me the World, but that World which paſſeth Knowledge; give me Faith, but that Faith which is in Chriſt, and that Wiſdom which leads to Underſtanding.

IV.

LORD prepare my Soul and Heart to meet thee at thy Holy Table, that I may feed my Soul with thy loving kindneſs, and not depart from thence without a Bleſſing; give me Grace evermore to fear thee, and to preſerve a tender ſenſe of my Duty towards thee, and conſcienciouſly obey thee in all things, that ſo by the virtue of his Sacrifice of himſelf, all my ſins may be waſhed away in his Blood, and be remembred no more.

Read the *Pſalms* and proper Leſſons appointed for the Day.

Medi-

Meditations for Saturday *Evening.*

I.

BEHOLD me, O Lord, in this ſtate of Miſery, and no hope left me, but in thy Mercy: Here I muſt lie, kept down with my ſins, unleſs thy Clemency take pity on me. Enlighten, O Lord, the Blindneſs of my Underſtanding, and ſtraighten the crookedneſs of my Will, and heal all the Infirmities of my weak Nature: O do thou throughly cure me that I ſin no more, but immediately take up my Heart, which too long hath cleaved to this Earth, and bear it after thee, to walk from henceforth in the ways of thy Commandments.

II.

WHEN thou art preſent with me, O thou Heavenly Spouſe of my Soul! When thou art pleaſed to ſtay and dwell in my Heart, how ſtrangely doſt thou fill it with Joy and ſweetneſs! Whatever happens, I cannot be ſad while thou art with me, nor pleaſant if thou leaveſt me: Infuſe thy Holy Love into mine Heart, O Lord, and make me faithfully hold it faſt for ever, that I loſe not my ſelf by neglecting thy Grace, but preſerve them both to Eternal Life.

III.

III.

BUT alas! how quickly am I weary of Praying to my God; how apt to give over my expectance from him! who yet, as ſoon as he ſees my Neceſſities, begins my Relief, and leaves not off till he has perfectly finiſhed it: Let me not fear, but believe and obey, and my Soul ſhall be ſafe; why am I ſo impatient when any trouble befalls me, and why do I diſparage the extraordinary proceedings of God? though I am Dead in ſin and ſorrow, he can revive me, and give me ſtrength to walk in the ways of Life; he will give me that Bread which came down from Heaven, yea, his own ſelf, which he gave for the Life of the World.

IV.

BUT 'tis not for Fleſh and Blood to follow thee, O thou great Exemplar of Sublime Perfection! 'Tis not for Fleſh and Blood to perform the Excellencies of an Evangelical Life; but to the Almighty Grace of God, nothing is impoſſible; every Excuſe is welcome to me, every little Difficulty is enough to divert me; I am afraid of the hardſhip of Poverty, I am in love with my Kindred and Acquaintance; and never can Nature alone overcome theſe Difficulties; but thou, O Lord, canſt find a Remedy, and

compoſe

compoſe me in ſuch a frame of Spirit, whereby I may vanquiſh all thoſe thoughts which keep me from thy Glorious Preſence.

The PRAYER.

I.

O *Eternal Lord God, Infinite in thy Greatneſs, Incomprehenſible in thy Glory, whoſe Pure and Juſt Eyes cannot behold either Sin or Sinners with the leaſt look of Approbation; be not offended with me thy unworthy Servant, O Lord who art a Merciful and Reconciled Father to all ſuch Sinners as ſincerely deſire, and endeavour to repent and believe; thy Providence hath preſerved me unto this moment, to offer unto thy Majeſty my Evening Sacrifice, beſeeching thee, to make me a fit partaker at thy Holy Table.*

II.

I have been a ſoul and flat Idolater, erecting the Idols of my own profit and pleaſure in the Chappel and Cloſet of my Heart, and then and there have fallen down upon the bended Knees of my Soul, and worſhipped them, by regarding my Luſt more than the fulfilling thy Will in thy Word; that ſacred Name of thine whereby I hope to be ſaved, I have taken in vain; I have done that on thy Day, the Lord's Day, *which I can juſtifie or avouch*

on

on no Day: I have not given that Reverence and Reſpect due to my Superiours; I have broken all thy Commandments of the ſecond Table in my Demeanour towards my Neighbour, and in my Deportment to my own Soul and Body.

III.

O Lord, I have been aſhamed to confeſs my ſins in the preſence of the World; but I have been vile and bold, and no whit aſhamed to commit them, when I knew full well, that thou, the great God of Heaven and Earth, did at that inſtant behold me: Oh! lend me thy Spirit effectually, to admire thy Patience and Long-ſuffering towards me, who permits ſuch a profane preſumptuous ſinner at this Hour of my Life ſtill to remain from everlaſting Burnings.

IV.

SURELY Lord, there are many in that Pit of Perdition, whoſe ſins againſt thee were never aggravated with thoſe high Circumſtances; O Lord, I have no variety of Reaſons to move thee to Mercy, I have no exchange of Motives to perſwade thee to pity, but only the ſame over and over again, for thy own ſake, for thy Name ſake, for thy Mercies ſake, for thy Son, and my Saviour Chriſt Jeſus *his ſake, forgive my Sins, for they are great; waſh the guilt and filth of my ſins away in his Blood; and Lord, for the time to come, give me Grace to ſpend the remainder*

of

of my Days to thy Glory: In whose most powerful Name I sue unto thee for all that is comprehended in this my Weeks preparation, (or whatever else for want of Memory I have omitted) in thy most perfect form of Prayer; saying, Our Father, *&c.*

Read the *Psalms* and Lessons for the Day.

Meditations for Sunday *Morning, at Home.*

I.

WELCOME Blest Day unto my Heart, but far more welcome unto my Soul; I have now put off the Old Man with his Affections and Lusts, and I must now put on my Wedding Garment, even the Lord Jesus Christ, that I may be made wholly conformable to him, in the Image of his Mind; that my Soul may be Clothed with his Righteousness, and all its Faculties proportioned and vested according to the perfect Pattern of Christ's Life.

II.

THIS is the day of the Holy Feast, therefore, my Soul, lay aside all Cares and Impertinences of the world: Remember

ber this Day is appointed for thee, a Day of Traffick and Entercourſe with Heaven; O Lord, therefore will I magnifie thy Holy Name, and evermore adore thy Goodneſs; O what a happy opportunity my God haſt thou given me, of receiving the greateſt favour I can receive in this World, even the Body and Blood of my deareſt Saviour!

III.

O Lamb of God, thou haſt uſed many Arts to ſave me, when I was loſt; thou haſt given thy Life to Redeem me when I was a Slave to Sin and Satan, and thy holy Spirit to ſanctifie me; O now come Lord Jeſus, come quickly: My Heart is deſirous of thy Preſence; Thirſty for thy Grace, and I am earneſt to entertain thee, not as a Gueſt but as an Inhabitant to dwell with me for ever.

IV.

LORD, the place thou art invited to, is full of Paſſion and Prejudice, Diſobedient, Luſtful, and Intemperate, and full of ſad Remembrances that I have often provoked to Jealouſie and to Anger thee my God, my deareſt Saviour, him that died for me, him that ſuffered Torments for me, that is infinitely good to me, and infinitely good and perfect in himſelf; Lord I am as ſure thou didſt the great

Work

Work of Redemption for me, and all Mankind, as that I am Alive: This is my Hope, the Strength of my Spirit, my Joy, and my Confidence: Here I will dwell, for I have a delight therein: Here I will live, and here I desire to die.

V.

LORD, whither shall I go but to thee? Thou hast the Words of Eternal Life: As the Hart desireth the Water Brooks, so longeth my Soul after thee, O God; my Soul is a-thirst for God, yea, even for the Living God, when shall I come and appear before the Presence of God? O send out thy Light and thy Truth, and bring me unto thy Holy Hill, and to thy Dwelling, that I may go unto the Altar of God, even unto the God of my Joy and Gladness, and with my Heart will I give thanks to thee, O God, my God.

A Prayer at Home, before the Sacrament.

I.

O *Blessed Jesu, 'tis thy Blessed Body, that my Soul longs for, and to be satisfied with thy precious Blood, for it's Purification and Nourishment; vouchsafe Holy Jesus, to enter*

enter this Day into the Houſe of thy Servant, that with Holy Zacheus *I may within receive from thee that joyful Benediction, This Day is Salvation come to thine Houſe.*

II.

THY Body, O Bleſſed Jeſu, is my Food, and thy Righteouſneſs is my Robe; thou art both the Prieſt and Sacrifice, the Maſter of the Feaſt, and the Feaſt it ſelf, my Souls Phyſitian, the light of my Eyes, and the Purifier of my Stains: O enter now into my Heart, and caſt out from thence all Impurities, even all the remains of the Old Man.

III.

AND grant I may partake of this holy Sacrament with much Reverence, holy Reliſh, and great effect, receiving thence the Communication of thy holy Body and Blood, for the Eſtabliſhment of an unreprovable Faith, of an unfained Love, for the fulneſs of Wiſdom, for the healing my Soul, and preſervation of my Body, for the taking out the ſting of Temporal Death, and for the Aſſurance of a Holy Reſurrection, for the ejection of all Evil from within me, and the fulfilling all thy Righteous Commandments, and to procure for me a Mercy, and a fair Reception at the Day of Judgment.

IV.

O God, the Bread of Heaven, and Life of the World, I have ſinned againſt Heaven,

and

and in thy ſight, and am not worthy to be made partaker of thy moſt holy Myſteries: But vouchſafe as a merciful God, to make me worthy by thy Grace, that I may not receive thy holy Body and precious Blood to my Condemnation, but unto the Remiſſion of my Sins, and Everlaſting Life. Amen.

Interceſſions.

I.

O God have Mercy upon poor Mankind; enlighten all that ſit in Darkneſs, and in the ſhadow of Death; reveal thy Son, and his ſaving Goſpel to thoſe *Aſiaticks*, *Africans* and *Americans* that never heard of a Crucified Jeſus; add the fulneſs of the *Gentiles*, to the Recollection of the *Jews*, that there may at length be one Sheepfold, under that one good and great Shepherd Chriſt Jeſus.

II.

BE merciful to this Church in which I am a Member, and cauſe thy Face evermore to ſhine upon it: Bleſs the King and Queens moſt excellent Majeſties, and all the Royal Family, endue them with Heavenly Graces, make them happy Inſtruments of thy Glory here, and partakers

kers of thy Heavenly Kingdom hereafter.

III.

BLESS the Paſtors of thy Church, the Biſhops and Clergy, grant that by their ſincere Preaching, and aſſiduous Prayers and Miniſtries, they may glorifie thee the great lover of Souls: Give unto the Miniſters of Juſtice, the Spirit of Government, and Zeal, Courage and Prudence; to the Nobility, Wiſdom, Valour, and Religious Magnanimity; ſuccour all in Affliction, help them to Right that ſuffer Wrong, be with thoſe that are in Priſon, and preſerve thou thoſe that are appointed to Die.

IV.

BLESS my Relations, (*Here name them,*) Aſſiſt them in their Wants and Neceſſities, keep them in thy Fear and Favour unto their Lives End; Forgive my Enemies, Perſecutors and Slanderers, and turn their Hearts: Bleſs all thoſe who do accompany me this Day at thine Altar, and for all others who meet in thy Name, and Communicate in Remote Parts; grant that through this Blood of Jeſus, we may all be cleanſed from our Sins, and purged from all our Iniquities.

V.

O leave us not, as we have deſerved to be left, wrapt up in our own Confuſions; be thou more merciful to us than we have been unto our ſelves; ſupply whatſoever is wanting in the Government; Eſtabliſh what remains; diſſipate and ſcatter Scandals; ſtop and prevent all riſing and growing Hereſies; make us all ſo far of one Heart and one Mind, that we may joyntly ſet our ſelves to the rooting up of all Atheiſm, Prophaneneſs, Superſtition, Faction, Hereſie, any thing which exalts its ſelf againſt thy true and ſincere Worſhip.

VI.

GIVE to the whole Land fair Seaſons of the Year, good Government, Health and Plenty; an excellent Religion, undivided and undiſturbed; frequent Celebration of this thy Holy Ordinance; through Chriſt our Lord.

VII.

AND now lift up your Head, O ye Gate of my Soul, and be ye lifted up, O ye everlaſting Door of my Heart, that the King of Glory may come in, that he may come in at this time; and take Poſſeſſion of me, and dwell and reign in me for ever. Even ſo O Lord, for the ſake of the Son of thy Love, in whom only I truſt

truſt to be accepted, and in whoſe Name and Words, I call upon thee; *Our Father*, &c.

When you go forth of your Chamber or Cloſet.

I Will go into his Tabernacle, and fall low on my Knees before his Foot-Stool; the Lord preſerve me in my going out, and my coming in; from this time forth and for ever more.

When you enter the Church; which ought to be ſome time before the Service begins.

O how amiable are thy Dwellings thou Lord of Hoſts; I will come into thy Tabernacle, and fall low on my Knees before thy Foot-ſtool; and will wait for thy loving kindneſs, O God, in the midſt of thy Temple; thy Teſtimonies, O Lord, are very ſure, and Holineſs becometh thy Houſe for ever.

When you caſt your Eye on the Font *and* Pulpet.

Then recal to mind that Solemn Vow you openly took at your Initiation into the Church, to forſake the Devil and all his Works, the Pomps and Vanities of

this wicked World, and all the ſinful Luſts of the Fleſh, *&c.* and let the other put thee in mind, the many good Sermons thou haſt heard from thence, and the few thou haſt practiſed.

Being ſeated, turn to the Pſalms and Leſſons, Epiſtle and Goſpel for the Day, that you may have them ready; if there be any leaſure time before Divine Service begins, fall on your Knees, and ſay,

Holy, holy, holy, Lord God Almighty, which was, and is, and is to come; fit us all for thy Service.

Good Lord pardon all here that prepare their Heart to ſeek thee.

Merciful Lord, graciouſly accept us all that come hither to preſent our ſelves, our Souls and Bodies unto thee, for Jeſus Chriſt's ſake, that vouchſafed to preſent himſelf Bodily in the Temple for us, in great Love and Humility.

Then joyn with the Prayers of the Church, and be attentive to the Sermon. When Sermon is ended, fall on your Knees and ſay,

O Lord, by reaſon of my Sins, I am unworthy to appear in thy preſence, to offer

offer up any Sacrifice unto thee; grant Merciful Lord, I beſeech thee, both to me and all thy faithful People, Pardon and Peace, that being cleanſed from all our Sins, we may ſerve thee with a quiet Mind, through Jeſus Chriſt our Lord, *Amen.*

When you go up to Communicate.

I will waſh my Hands in Innocency, and ſo will I go to thine Altar.

O ſend forth thy Light and thy Truth, that they may lead me, and bring me to thy Holy Hill, and to thy Dwelling.

When you Kneel before the Altar.

THOU art worthy O Lord, to receive Bleſſing, Honour and Power, but I am not worthy thou ſhouldeſt come under my Roof, or that thy praiſe ſhould come within my polluted Lips.

BUT Bleſſed Lord, thou vouchſafedſt to enter the Houſe of a Publican, and to receive a Kiſs of an unclean Sinner; O receive ſuch a Sinner as I am; diſdain not to enter under my Roof; deſpiſe not my humble Addreſſes and Supplications.

O let thy Sacrifice be an expiation for all my Sins, and now for ever ſeal thy

Pardon by thy precious Blood for all my Offences, and receive me graciouſly.

When you caſt in your Offering.

O Bleſſed Jeſu, who didſt accept the poor Widows Two Mites which ſhe caſt into the Treaſury; I beſeech thee be graciouſly pleaſed to accept this poor Offering from me the unworthieſt of thy Servants.

Then diligently hearken to the Exhortation, and ſeeing the Table ſpread, and the Elements of Bread and Wine ſet thereon, Meditate with thy ſelf after this manner.

Meditations.

I.

THIS O my Soul, is the Table of the King of Kings, and the Lord of Heaven and Earth; it is a Feaſt where himſelf is preſent, and all his Holy Angels, thoſe glorious Spirits do behold, love and wonder that the Son of God ſhould become Food to the Souls of his Servants; be aſtoniſhed! O my Soul at this great Myſtery, that he who is unchangeable, ſhould be broken in pieces, and

and enter into the Body to ſupport the Spirit, and yet at the ſame time remain in Heaven, while he deſcends to thee upon Earth; that he ſhould Die for thee, and then give himſelf to thee for ever to Redeem thee from Sin and Miſery; that he ſhould become Man, and make thee a Partaker of the Divine Nature.

II.

O Lord, I am unworthy to come to thy Table, but I come with as thirſty a deſire, as the Chaſed Hart which pants after the Water Brooks, and with as hungry an Appetite as a poor half famiſh'd Creature to a full Table; O Lord I am not worthy of the leaſt Crum that falls from the Table of thy Ordinary Providence, but I come in obedience to thy Command, O receive me as a poor Sinner, laden with Sin, and let thy precious Body and Blood which I am now ready to participate of, cleanſe me from all Sin and Wickedneſs.

When the Miniſter ſays, *Draw near with Faith, and take this Holy Sacrament*; lift up thy heart in this Ejaculation.

O Lord, I am unworthy of this Invitation to thy Holy Table; but a Sinner muſt not refuſe thy Call; therefore in all Obedience and Humility I come.

Then joyn humbly with the Miniſter in the Confeſſion.

After the Abſolution is Pronounced, uſe this Ejaculation.

O Lord, I beſeech thee, grant me a true Repentance, and a lively Faith, that I may receive all the Benefits of thy Death and Paſſion, even the confirming and ſtrengthning me in all goodneſs to my Lives end.

When that comfortable ſaying of St. *Paul* is repeated, that *Chriſt came into the world to ſave Sinners*; ſay with all humility,

O Lord, I am the greateſt and chiefeſt of Sinners, but thou alone art the Propitiation for my Sins.

After the Preface is ended, *Therefore with Angels and Arch-Angels*, &c. Uſe this Ejaculation.

I will evermore praiſe thy Name, O thou that dwelleſt in the Heavens, from the riſing up of the Sun, until the going down of the ſame, and will laud and magnifie thy Holy Name, now and for ever.

When

When the Prayer of Conſecration is ſaid, and the Miniſter reads the Words of Chriſts Inſtitution, and you ſee him order the Bread and the Wine, repeat this,

O Lord, thou haſt provided Two diſtinct Pledges of thy Love to us poor Sinners, who had been utterly loſt, had not thy Almighty goodneſs found out a Remedy to ſave us.

When thou ſeeſt the Bread broken, and the Wine poured out, ſay,

THUS was thy Holy Body broken for my Sins upon the Tree of ſhame, and thy Side was pierced with a Spear, which guſhed forth Blood; thus waſt thou wounded for my Tranſgreſſions, and bruiſed for mine Iniquities, but by thy Stripes I am healed.

When the Miniſter receives in both kinds.

O Lord, Purifie and Cleanſe my Heart by thy Holy and bleſſed Spirit, and prepare my Soul to receive thee, the great God of Heaven and Earth: Come, Holy Jeſus, and take poſſeſſion of my Soul, puriſie it with thy precious Blood, and dwell therein for ever. Amen.

Immediately before Receiving.

I.

GRANT me, O Bleſſed Lord, ſo to eat the Fleſh of thy dear Son Chriſt Jeſus, and to drink his Blood, that my ſinful Body may be made clean by his Body, and my polluted Soul waſhed through his moſt precious Blood.

II.

O Lord purifie my Heart and Mind; ſtrengthen my Faith, and encreaſe my Charity; for though I am weak, though I am unworthy, though I am unprofitable, yet I am thy Servant: Lord, hear my Prayers, and let my Cry come unto thee.

III.

O Lord, thou haſt ſaid, that he that eateth thy Fleſh, and drinketh thy Blood, hath Eternal Life.

BEHOLD the Servant of the Lord, be it unto me according to thy Word.

When the Miniſter preſents thee the Holy Bread, ſay ſoftly after him,

THE Body of our Lord Jeſus Chriſt which was given for me, preſerve my Body and Soul unto everlaſting Life.

Here

Here take the Bread with Reverence, and proceed.

I take and eat this in remembrance, that Chriſt died for me, and will feed on him in my Heart, with Faith and Thankſgiving.

When you eat the Bread, ſay,

BY thy Crucified Body, Deliver me, I humbly beſeech thee from this Body of Sin and Death.

After the Bread.

O Bleſſed Jeſu, this Holy Bread, which I thy moſt unworthy Servant have now received, is that Bread which came down from Heaven, and giveth Life unto the World: O that I may now feel its Virtue and efficacy, in Elevating up my Soul to Heaven, and there to have my Converſation fixt, whilſt I remain on this ſordid Earth, that when I ſhall be taken from hence, I may have my Conſummation and Bliſs in thy Celeſtial Manſions, there to behold thy Face in Glory, who art now the Food of my Soul in Grace; O Lord, my God, and my Redeemer. *Amen.*

Before Receiving the Cup.

WHAT Reward ſhall I give unto the Lord, for all the Benefits he hath done unto me? I will take the Cup of Salvation, and call upon the Name of the Lord; I will pay my Vows now in the preſence of all his People.

When you receive the Cup of Bleſſing from the Miniſter, ſay with all humility after him,

THE Blood of our Lord Jeſus Chriſt, which was ſhed for me, preſerve my Body and Soul unto everlaſting life.

Here take the Cup with Reverence, and proceed.

I Drink this in Remembrance that Chriſt's Blood was ſhed for me, and am thankful.

After the Cup.

O let this moſt precious Blood of thine purge away the filthineſs of my corrupt Heart, and Purifie the Droſs of my Guilty Conſcience, from all Lukewarm and Dead Works, to ſerve thee the living God,

God, in Holineſs and Righteouſneſs all the Days of my Life.

Then Meditate.

I.

O Lord, may this holy and bleſſed Sacrament of thy moſt precious Body and Blood, which I (though much unworthy, by reaſon of my manifold ſins,) have now received, ſeal unto my Soul, both Pardon and Peace; and that now being made whole, I may ſin no more.

II.

O Lord moſt holy, I do verily believe thy Body was Crucified, and thy Hands and Feet bored through, and that thy Blood was ſhed out of thy Body, and a Spear run into thy Bleſſed Side, as really as I have received this Bread and this Wine ſeparately, for the perfect Remiſſion of all my Sins, and I believe that in the receiving this Bread and Wine, I have ſpiritually received thy Body and Blood, whereby my Sins are wholly waſhed away, and my ſinful Soul refreſhed and purified: O Lord, this I believe, O help my unbelief.

III.

LORD, now letteſt thou thy Servant depart in Peace according to the Word.

FOR mine Eyes have ſeen thy Salvation, which thou haſt prepared before the Face of all People.

TO

TO be a Light to lighten the Gentiles, *and the Glory of thy People* Iſrael.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

Meditations whilſt others are a Communicating.

BLESSED are they that dwell in thy Houſe, and are fed, though it be with the Crums that fall from thy Table.

HAPPY are thoſe Servants, whom when their Lord cometh, he ſhall find ſo doing.

BEHOLD thou art whole, ſin no more, leſt a worſe thing happen unto thee!

AS you have therefore received Chriſt Jeſus the Lord, ſo walk ye in him, Col. 2. 6.

BLESSED be the Holy and Undivided Trinity, now and for ever more. Amen.

When thou art going Home, and ſeeſt an Object of Charity, remember *Pſal.* 41. 1.

Bleſſed is the Man that provideth for the Sick and Needy, the Lord ſhall deliver him in the time of Trouble.

Meditations for Sunday *Evening at Home, after Receiving the Holy Sacrament.*

I.

O Lord, when ever I enter thy Holy Temple, let me leave behind me my Bargains and Buſineſs, and carry nothing thither but Adoration for thy Majeſty, and Prayers for my Neceſſities; thou who didſt open the Mouths of little Children to praiſe thee, enable the weakneſs of me thy Servant to obey thee: Lord, I am thy Temple, and ſhould be Conſecrated intirely to thy Service: Enter, O gracious Jeſu, into my Heart, and throughly purge me from all impieties.

II.

GOOD God! How tenderly doſt thou conſult to preſerve us Wretches? How kindly reſolve to ſend even thine only Beloved Son to Redeem us? This is our Lord's doing, and 'tis marvelous in our Eyes. But, O! How did our graceleſs World entertain him then? and how does it now? Yet ſtill he continues his correſpondence with us, and daily comes to meet us on his Holy Altars; he there feaſts our Souls with his Body and Blood, and

and chears our Hearts with his Holy Spirit.

III.

O the indulgent Providence of our God! How many ways has he contrived to ſave us! How many Meſſengers has he ſent to inſtruct our Ignorance! How many Embaſſadors to reclaim us to our Duty! What could an infinite Power and Goodneſs do, that he has not done! What could the vileſt Ingratitude do, that we have not done! often he ſends a Bleſſing to invite our Love, and we abuſe it into Pride and Wantonneſs; ſometimes he ſends a Croſs to check our Vanity, and we turn it into murmuring and diſobedience.

IV.

LORD Grant that I may perſevere in Grace, and with all humble Obedience learn how to carry my ſelf in all my Neceſſities; let me go to my God with Fear and Reverence, let me proſtrate my ſelf at his Sacred Feet, and with an humble Confidence ſay to his Mercy, Lord, if thou wilt, thou canſt bring it to paſs; all I am concern'd to fear, is, my Perſon is unworthy, or the things I petition for, unfit to be granted; elſe I ſecurely may relie on thy Bounty, and without the leaſt

leaſt doubt, ſay to thy Power, that nothing to thee is impoſſible.

As I have received Chriſt Jeſus the Lord, ſo will I walk in him, Col. 2. 6.

A Prayer of Thankſgiving, after Receiving of the Sacrament.

To be uſed at Home.

I.

O *Thou Infinite Ocean of Mercy from whence flows all the Benefits we receive and injoy, and to whom all Praiſe, Glory and Honour is moſt due; I deſire with all the moſt higheſt Affections of a ſincere Heart, to laud and bleſs thee for thoſe Tranſcendent Mercies and Bleſſings, thou haſt at this time and at all others beſtowed upon me:* [Here name the particular Mercies,] *Lord what is Man? even poor ſinful Duſt and Aſhes, that thou ſhouldeſt thus Regard him, as to ſend thy welbeloved Son into the World, to purchaſe his Redemption, even with the price of his own moſt precious Blood? But Lord, what am I the vileſt of Sinners, that I ſhould partake in this Attonement, who have ſo often trampled him under my Feet?*

II.

II.

O the Riches and Fulneſs of thee my Saviour, who haſt now admitted me to the renewing of that Covenant I entred into at my Baptiſm, but have ſince by my own perverſeneſs ſo often broken; that I who am unworthy of the daily Bread which I eat to ſupport the Body, ſhould participate of this Spiritual Bread which nouriſheth the Soul to Eternal Life, and that the God of Holineſs ſhould condeſcend to ſo vile a Wretch! O Lord, I beſeech thee, ſuffer me not for the time to come, to turn thy Grace into Wantonneſs, or make thy Mercy an occaſion of Carnal Security, but let this wonderful loving kindneſs of thine win me to Obedience, that ſince my Saviour hath ſuffered and died for me, I may no longer live unto my ſelf, but to him.

III.

O Lord, thou haſt now been pleaſed to enter my Heart, O never let me permit any one Luſt to chaſe thee from it; but as thou haſt ſo dearly bought me with thy precious Blood, I do beſeech thee ſtill keep poſſeſſion of me; ſuffer no unclean thing to take me out of thy keeping; to this purpoſe be thou graciouſly pleaſed to be vigilant over me, and protect me from all my Ghoſtly Enemies; but more eſpecially deliver me from the deceitfulneſs of my own Heart, which is ever ready to yield it ſelf a Prey; and where thou perceiveſt I am

either

either by Nature or Cuſtom moſt prone and weak, there I beg of thee to exalt thy Power in preſerving me. [Here name thy greateſt Temptation.]

IV.

O let the Sufferings of my Crucified Saviour for my Sins, and the Solemn Vow I have now made againſt them, never ſlip from my Memory, but let the remembrance of the one, make me perform the other, that I may never engage with thoſe Luſts which nailed his Hands and Feet, pierced his Side, and made his Soul ſorrowful to Death. But now having anew reſigned my ſelf to him, I may ſerve him in Righteouſneſs and Holineſs all the Days of my Life.

V.

LORD ſupport my weakneſs in this warfare, and be thou my Strength, for I am not able to ſtruggle with the leaſt Temptations. How often have I fainted in the Encounter? How many Sabbaths have I profaned, and how many Sacramental Vows have I broken? And yet, O Lord, I carry about me, the ſame deceitful Heart to betray me to the breach of this laſt Duty. But O thou, who art for ever unchangable, endue me, I humbly beſeech thee with ſuch a ſtedfaſtneſs of mind, that I may never ſwerve from thy Commandments, but bring forth Fruits meet for Repentance, that I may arrive to Life Eternal, through

the

the Merits and Mediation of my Crucified Lord, and Saviour. Amen.

VI.

ALMIGHTY God, who haſt promiſed to hear the Petitions of them that ask in thy Sons Name; I beſeech thee mercifully to incline thine Ears to me that have made now my Prayers and Supplications unto thee, and grant that thoſe things which I have faithfully asked according to thy Will, may effectually be obtained, to the relief of my Neceſſity, and to the ſetting forth thy Glory, through Jeſus Chriſt our Lord. *Amen.*

VII.

NOW unto him that is able to do exceeding abundantly above all that I am able to ask or think, according to the Power that worketh in me, unto him be Glory in the Church by Chriſt Jeſus, throughout all Ages, World without end. *Amen.*

The Grace of our Lord Jeſus Chriſt, and the Love of God, and the ſweet and Comfortable Fellowſhip of his Holy and Bleſſed Spirit be with me, and remain with me, now and for ever. Amen.

Private

Private Devotions, and Divine Thoughts to be uſed every Day in the Week.

A Morning Prayer to be uſed after the Ejaculations at Up-riſing.

I.

O *Omnipotent and Everlaſting God, I bleſs and praiſe thy Holy Name, for thy preſervation of me this Night paſt, even to this preſent; I beſeech thee in all that I ſhall do this day, proſper thou the Work of my Hands, O proſper thou my Hand-work.*

II.

IN all that I ſhall think or ſay, let the Words of my Mouth, and the Meditations of my Heart be ſuch as may be ever acceptable in thy ſight, O Lord, my Strength, and my Redeemer, that thou mayeſt for ever vouchſafe to be with me both in Life and Death.

III.

WHEREIN (for the ſhort time of my Life here,) give me Grace ſo to behave my ſelf, as in thy preſence: Fearing nothing ſo much as thy diſpleaſure; hating and ſorrowing for nothing ſo much as my Sins, loving and rejoycing in nothing ſo much as in thee, and thy Glory.

IV.

IV.

AND for the time of my Death, I beſeech thee in thy good Providence and Mercy, ſo to order it, that I be not found either unprovided or unwilling to depart in that kind of Death, and by that means which thou ſhalt appoint; but ſo to be ever affected in Faith and Love, as they that long to be delivered from this Body of ſin, into the Glorious Liberty of the Sons of God.

V.

IN this hope I reſt, and into thy Bleſſed Protection and Mercy this Day I commend my Soul and Body; my Relations and Friends; beſeeching thee ſo to ſanctifie and direct us in the ways of thy Laws, and in the Works of thy Commandments; and to give thine Angels ſuch charge over us, that through thy mighty Protection, both here and ever, we may be preſerved in Body and Soul to ſerve thee, the only true God, through Jeſus Chriſt our Lord. Amen.

Our Father which art in Heaven, *&c.*

A Hymn *for the Morning.*

LORD I do now liſt up my Eyes,
And leave my ſluggiſh Bed,
But why I wake, or why I riſe,
Comes ſeldom in my Head.

Is

Is it to ſweat and toil for Wealth,
Or ſport my time away;
That thou preſerv'ſt me ſtill in Health,
And giveſt me this new Day?
No, no, unskilful Soul, not ſo;
Be not deceiv'd with Toys;
Thy Lord's Commands more wiſely go,
And aim at higher joys.
They bid us wake to ſeek new Grace,
And ſome freſh Virtue gain;
They call us up to mend our pace,
Till we the prize attain.
That glorious Prize for which all run,
Who wiſely ſpend their Breath,
Who when this weary Life is done,
Are ſure of Reſt in Death.
Not ſuch a Reſt as here we prove
Diſturb'd with cares and fears,
But endleſs joy, and peace and love,
Unmixt with Griefs and Tears.
Glory to thee, O bounteous Lord!
Who giv'ſt to all things Breath;
Glory to thee, Eternal Word!
Who ſav'ſt us by thy Death.
Glory, O bleſſed Spirit to thee,
Who fill'ſt our Souls with love;
Glory to all the Myſtick Three,
Who reign one God above.
Amen.

Ejacula-

Ejaculations for the Day.

At your Apparelling, ſay,

BLESSED Jeſu! that the ſhame of my ſinful Soul may not be ſeen, Cloath it with thy ſpotleſs Robes of Righteouſneſs, and adorn it with all the Ornaments of all manner of Grace and Vertues. *Amen.*

When you are Apparelled.

O moſt amiable Jeſu, the true Spouſe of my Soul, give me the Wedding Garment of Divine Love, and perpetual Charity. *Amen.*

Waſhing your Hands.

O Bleſſed Lord, who ſo loved us, as to waſh our Souls in thy pretious Blood; purifie I beſeech thee, my Heart and my Hands from all the ſpots and filth of ſin. *Amen.*

In waſhing your Mouth.

O Divine Wiſdom, which proceedeſt out of the Mouth of thy Heavenly Father, I humbly beſeech thee with thy Grace to purge my Lips from all wicked and vain Words, that my Mouth may never open but to thy praiſe, and the improvement of others. *Amen.*

In waſhing your Eyes.

O thou Celeſtial Light, who Illuminates every one that comes into the World, enlighten the Eyes of my Soul, that in all things I may perfectly ſee and perform thy bleſſed Will and Pleaſure. *Amen.*

Beholding your Face in the Glaſs, ſay,

ALL Fleſh is Graſs, and the Glory of it as the Flower of the Field, which may quickly fade away, and be no more ſeen. Favour is deceitful, and Beauty is vain, but a Woman that feareth the Lord, ſhe ſhall be praiſed.

Going forth of thy Houſe or Chamber, ſay.

SHEW me, O Lord, thy ways, and teach me thy Paths; direct my Steps according to thy Word, that no Injuſtice rule over me; make perfect my goings in thy Paths, that my ſteps be not moved.

As you travel or walk by the way.

BLESSED are thoſe that are undefiled in the way, and walk in the Law of the Lord.

When the Clock ſtrikes, or you ſee the Hour of the Day.

OUR time paſſeth away like a Shadow, and we bring our Years to an end, as it were a Tale that is told: But Lord, ſo teach me to number my Days, that I may apply my Heart unto true Wiſdom.

As

As you Aſcend any high place, or go to Church.

WHO ſhall aſcend into the Hill of the Lord, or who ſhall riſe up in his holy place? even he that hath clean Hands, and a pure Heart; and that hath not lift up his Mind unto Vanity, nor ſworn to deceive his Neighbour.

When you are on a high place, ſay,

THY Mercy O Lord, reacheth unto the Heavens; and thy Faithfulneſs unto the Clouds.

Beholding pleaſant Fields, and variety of Objects.

O Lord, how manifold are thy Works! in Wiſdom haſt thou formed them all; the Earth is full of thy Riches, thou openeſt thine Hand, and filleſt all things living with plenteouſneſs.

Upon hearing or ſeeing any thing extraordinary.

BLESSED be the Lord God, even the God of *Iſrael*, which only doth wondrous things, and bleſſed be the Name of his Majeſty for ever: And all the Earth ſhall be filled with his Majeſty, *Amen, Amen.*

When you go to Read, or Meditate.

Open thou mine Eyes, O Lord, that I may ſee the wondrous things of thy Law: And grant that whatever I Read or Meditate may conduce to the full underſtanding

ſtanding of thy Will, and my ready Obedience thereunto.

Being wearied therewith.

LORD, let me not be weary in well-doing, remembring that in due time I ſhall reap, if I faint not.

When you go about any Worldly Employments.

DELIVER me O Lord, from every evil Work, and ſtabliſh me in every good Word and Work.

When you are Diſcontented or Sad.

WHY art ſo full of Heavineſs, O my Soul, and why art thou ſo diſquieted within me? Put thy truſt in God, for I will yet give him thanks for the help of his Countenance. Cauſe thy Face, O Lord to ſhine upon thy Servant: O ſhew me the light of thy Countenance, and I ſhall be whole.

When you Hunger and Thirſt.

BLESSED are all they that hunger and thirſt after Righteouſneſs, for they ſhall be filled with thy abundant Goodneſs.

When you are asked an Alms, and are able to give.

IT is more bleſſed to Give than to Receive; he that Soweth ſparingly, ſhall Reap ſparingly, and he which Soweth bountifully, ſhall reap bountifully.

When you hear any Perſon evil ſpoken of.

DELIVER me, O Lord, from Lying Lips, and from a Deceitful Tongue.

Upon ſight of your Sins, and miſpending of your time.

O remember not the Sins and Offences of my Youth, or Riper Years, but according to thy tender Mercy, think thou upon me, O Lord for thy goodneſs.

After thou haſt rehearſed the Lords Prayer, the Twelve Apoſtles Creed, and the Ten Commandments; think upon theſe good Rules that are to be obſerved and practiſed, and what ſins are to be avoided.

The Two Precepts of Charity, or the Laws of Nature.

TO love God above all for his own ſake.

TO love all Men as our ſelves for Gods ſake, and to do unto others, as we would they ſhould do unto us, *Deut.* 6. 5. 10. 12. *Mat.* 7. 12.

The Sacraments of the Church.

THE principal and truly ſo called, as generally neceſſary to Salvation, are Two, Baptiſm, and the Lords Supper.

The Three Theological Virtues.

FAITH, Hope and Charity, 1 *Cor.* 13. 13.

The

The Four Cardinal Virtues.

PRUDENCE, Juſtice, Fortitude, and Temperance.

Three kinds of good Works.

FASTING, Prayer, and Alms Deeds, *Mat.* 6.

Pray and labour for the Seven gifts of the Holy Ghoſt.

I. THE ſpirit of Wiſdom. II. And Underſtanding. III. The ſpirit of Council. IV. And Ghoſtly ſtrength. V. The ſpirit of Knowledge. VI. And Piety. VII. The ſpirit of a Holy and Godly Fear, *Iſa.* 11. 2.

To thoſe, add the Twelve Fruits of the Holy Ghoſt.

LOVE, Joy, Peace, Patience, Mercy, Goodneſs, Long-ſuffering, Meekneſs, Faith, Modeſty, Shame-facedneſs, Sobriety, *Gal.* 5. 22.

Endeavour to perform theſe Seven Spiritual works of Mercy.

I. TO inſtruct the Ignorant, *Mat.* 18. 15, 16, 17. II. TO correct Offenders, *Jam.* 5. 12. III. To counſel the Doubtful, *Gal.* 6. 6. IV. To comfort the Afflicted, *Prov.* 27. 9. V. To ſuffer Injuries with Patience, *Eccleſ.* 5. 8. VI. To forgive Offences and Wrongs, *Rom.* 15. 1. VII. To pray for others, *Mark* 11. 25.

Likewiſe forget not theſe Six Corporal Works of Mercy.

I. TO feed the Hungry, and to give Drink to the Thirſty, *Mat.* 15. II. To Cloath the Naked, *Mat.* 25. III. To harbour the Stranger and Needy, *Tob.* 1. IV. To viſit the Sick, *Iſa.* 58. V. To Miniſter unto Priſoners and Captives, *Tob.* 12. VI. To Bury the Dead.

Obſerve the Eight Beatitudes,

Mat. 5.

I. *Bleſſed are the Poor in Spirit, for theirs is the Kingdom of Heaven.*

II. *Bleſſed are they that Mourn, for they ſhall be Comforted.*

III. *Bleſſed are the Meek, for they ſhall inherit the Earth.*

IV. *Bleſſed are they which do Hunger and Thirſt after Righteouſneſs, for they ſhall be filled.*

V. *Bleſſed are the Merciful, for they ſhall obtain Mercy.*

VI. *Bleſſed are the pure in Heart, for they ſhall ſee God.*

VII. *Bleſſed are the Peace-Makers, for they ſhall be called the Children of God.*

VIII. *Bleſſed are they which are perſecuted for Righteouſneſs ſake, for theirs is the Kingdom of Heaven.*

Labour to avoid the Seven deadly Sins, as they are commonly ſo called.

I. Pride, *Luke* 14. 11. II. Covetouſneſs. *Acts* 20. 35. III. Luxury, 1 *Cor.* 16. 15. IV. Envy, 1 *John* 3. 14. V. Gluttony, *Rom.* 14. 7. VI. Anger, *Mat.* 11. 29. VII. Sloath, *Jer.* 48. 10.

Pray for the Seven contrary Virtues.

I. Humility. II. Liberality. III. Chaſtity. IV. Gentleneſs. V. Temperance. VI. Patience. VII. Devout and earneſt ſerving of God, and being diligent.

Four Sins that cry to Heaven for Vengeance.

I. Wilful Murther. II. Carnal Sin againſt Nature. III. Oppreſſion of the Poor. IV. Defrauding Workmen of their Wages.

The Four laſt things to be remembred.

I. Death. II. Judgment. III. Hell. IV. Heaven.

Ejaculations when towards Bed-time.

I will not ſuffer mine Eyes to Sleep, nor mine Eye-Lids to Slumber, neither the Temples of my Head to take any reſt, until I find out a place for the Lord, an Habitation for the Mighty God of *Jacob.*

A Prayer for the Evening.

I.

O Almighty God, my Glory and my Hope, my Lord and Maſter, the Father of Mercy, and God of all Comfort; I preſent to thee, the Sacrifice of a thankful Spirit, in humble and joyful acknowledgment of thoſe infinite Favours by which thou haſt this day, and all the whole term of my life, ſupported my ſtate, enriched my Spirit, comforted my Sorrows, relieved my Neceſſities, bleſſed and defended my Perſon, inſtructed my Ignorance, and promoted my eternal Intereſt.

II.

WHOM have I in Heaven but thee, or whom on Earth have I deſired, or may deſire in compariſon of thee; whoſe nature is Goodneſs, whoſe will is Power, and whoſe work is pity: I humbly beſeech thee to Pardon my Sins: [Here name the particulars,] *and accept of this Evening Sacrifice; abate my Pride, and remedy all my other Imperfections: Oh multiply thy Grace upon my Humility, and manifeſt thy Power in my Infirmity; plead thou my Cauſe, O Lord with thy Heavenly Father, and be thou for ever my Mediator and Advocate.*

III.

III.

AS thou haſt ordained the Day for Labour, and the Night for Reſt, I beſeech thee to protect me this Night; let the Eye of thy Providence watch over me, and thy holy Angels pitch their Tents about me, that being ſafely delivered from Danger, and refreſhed with moderate Sleep, I may be enabled to perform my own Employment, and faithfully perſevere in the duties of thy Service, and ſo daily advance to new Victories over my Paſſions, and more perfect obſervance of thy Commandments; till having paſſed my Days in thy fear, I may end them in thy favour, and rejoyce with thee for ever in thy Heavenly Kingdom, through Jeſus Chriſt our Lord, who with thee and the Holy Ghoſt, liveth and reigneth ever one God, World without end. Amen.

A Hymn *for the Evening.*

NOW, my Soul, the Day is gone,
Which in the Morn was thine;
Now its Glaſs no more ſhall run,
Its Sun no longer ſhine.
True alas! the Day is gone,
O were it only ſo;
Is it not loſt as well as done?
Caſt up thy Counts and know.

Are we ſo much nearer Heav'n,
As to the Grave we bow?
Has our ſorrow made all ev'n,
And clear'd the Debts we owe?
From what Vice have we reſtrain'd
To break the courſe of ſin?
What new Virtue have we gain'd,
To make us rich within?
Time is well beſtowed on thoſe,
Who well their time beſtow;
Whoſe main concern ſtill forwards goes,
Whoſe hopes ſtill riper grow.
Who when e're the Clocks proclaim,
Another Hour is paſt,
Have an art to ſet their aim
And thoughts upon their laſt:
That their laſt and happieſt Hour,
Which brings them to their Home,
Where they ſing, and bleſs the power,
By which they thither come.
O my God, of Life and Death,
The everlaſting King!
Since thou giv'ſt to all their Breath,
May all thy Glory ſing.
Glory, Honour, Power and Praiſe,
To the Myſterious Three;
As at firſt beginning was,
May now, and ever be.

Amen.

As you undreſs your ſelf, ſay.

THE time is now approaching, when I muſt put off this Body of ſinful Fleſh, as I do now theſe Garments which cover it; grant, O Lord, that I may put off the Old Man which is corrupt according to the deceitful Luſts, and put on the New Man, which after thee O God is Created in Righteouſneſs and true Holineſs.

As you enter into your Bed, ſay.

IN the Name of our Lord Jeſus Chriſt, Crucified, I lay me down to reſt; bleſs me, O Lord, defend and govern me, and after this ſhort and miſerable Pilgrimage, bring me to everlaſting happineſs. *Amen.*

A Prayer at ſetling to Sleep.

O *Jeſus Chriſt, whoſe unwearied Eye, neither ſlumbers nor ſleeps, but continually watches in defence of thy Servants, receive me, I beſeech thee, into thy Protection, and grant that when my Body is aſleep, my my Soul may wake to thee, and hereafter behold that bleſſed and Heavenly Life, where thou with the Father, and the Holy Ghoſt, art eternal Governour, and where the Angels*

with the Bleſſed Souls, are Citizens for ever. Amen.

When thou art in Bed, and canſt not ſleep, exerciſe thy ſelf in this Meditation.

I.

STAND in awe, and ſin not, commune with your own Heart upon your Bed and be ſtill.

I will lay me down in Peace, and will take my reſt: For thou Lord, only makeſt me to dwell in ſafety.

HAVE mercy upon me, O Lord, now, and at the Hour of Death.

II.

O Lord preſerve me while I am waking, and defend me when I am ſleeping, that my Soul may continually watch for thee, and both Body and Soul may reſt in thy Peace, for ever. Amen.

THE holy and undivided Trinity, be now and evermore my Defence againſt all Perils and Dangers of this Night. *Amen.*

The End of the Seventh Part.

A New-Years-Gift;

CONTAINING

Contemplations Moral and Divine, upon the Life and Death of our Bleſſed Lord and Saviour, *&c.*

PART VIII.

Paradiſe Loſt.

Gen. 3. 6. *And when the Woman ſaw that the Tree was good for Food, and that it was pleaſant to the Eyes, and a Tree to be deſired to make one wiſe, ſhe took of the Fruit thereof, and did eat, and gave unto her Husband with her, and he did eat,* &c.

Contemplations.

I.

NOT to thy great Creator, ungrateful Man, but to thy careleſs ſelf give all the blame. He made thee juſt, and all his

his Creatures good, and measured their goodness by their usefulness to thee, for whom, and for whose sake alone he made them, and to whose only service he freely gave them: Angels immediately sustained by the power of God, could never need them; and being pure Spirits could never use them: Mens Bodies must themselves in time decay, and cannot be the end of what they cannot out-live.

II.

MAN therefore compos'd of both these Natures, a Mortal Body, and an Immortal Soul; fitted by the one to need and use this World, and by the other qualified to survive it; Man is alone the end of all this beauteous frame; Man is the Ruler and Lord of all the Earth, there to employ and sustain himself, and improve in the love of his Infinite Benefactor; till by degrees grown ripe for the other Life, he mildly should pass away, and be translated to Eternity.

III.

BUT O! unhappy *Eve* forfeited all this, by wilfully disobeying the Divine Command; she would go walk a while near the forbidden Tree, and see at least the dangerous Fruit: There the Malicious Tempter finds her alone, unguarded by the presence of her wiser Husband: She

She unadviſedly entertains Diſcourſe, and fears not to converſe with one whoſe plot was to betray her, but ſtands and liſtens to his flattering Lies; and looks again on the enticing Fruit: Often, and long, and earneſtly ſhe looks upon it, and reckons to her ſelf it's rare Perfections to delight the Eye, and pleaſe the Taſte, and enrich the Underſtanding with variety of Knowledge.

IV.

THESE Conceits redoubled in her Fancy, till they grew too ſtrong to be governed by Reaſon; then overſway'd by Paſſion, ſhe takes and eats, and becomes her ſelf the Tempter of her Husband: He fondly obeys his Wives ſoft Words, and to gratifie her, offends his Maker. Thus were they both engag'd in that fatal Rebellion, which deſtroyed themſelves and their whole Poſterity.

V.

O God, who in thy ſelf-ſubſiſting Eſſence, art the perfect fulneſs of increated Being! and in thy overflowing bounty, mad'ſt the World, the perfect fulneſs of Created being! behold the Deſtruction thy Enemy has wrought, and let not his malice prevail againſt thy Goodneſs; take pity, O Lord, on the works of thine own Hands,

Hands, take pity on us for thy Mercy's ſake.

VI.

DELIVER us from the Temptations that come to us; deliver us from thoſe to which we go; deliver Men from the allurements of Women, and Women from the importunities of Men. Deliver us all from the ſnares of the Serpent, and reſtore us to thy favour, and confirm us in thy Grace. From a Woman came the beginning of Sin, and by her we all die; and as by a Woman came Sin and Death, ſo by the Fruit of a Woman, inſpired by the Almighty, came Grace and Life.

Paradiſe Regain'd.

1 Cor. 15. 21, 22. *For ſince by Man came Death, by Man came alſo the Reſurrection of the Dead; for as in* Adam *all die, even ſo in Chriſt ſhall all be made alive.*

Contemplations.

I.

NOT to thy ſelf, proud Man! not to thy ſelf, but to thy great Creator, give all the glory; we eaſily could fall, but could not riſe again; we could offend our God,

God, but not ſo much as ask his Pardon: But yet before we ask'd, he heard the voice of our neceſſities crying up to Heaven; he heard and pity'd our deplorable condition, and on the bench of Juſtice, remembred Mercy.

II.

WHILE he pronounced his Sentence againſt every offender, he favourably diſtinguiſhed betwixt the weak and the malicious, reprieving immediately the Life of Man, and promiſing in time a full Redemption: With his own mouth, which cannot fail, he promiſed, *the Seed of the Woman ſhall break the Serpents Head.*

III.

A Virgin ſhall conceive and bear a Son, and his Name ſhall be called *God with us.* A branch ſhall ſhoot out of the ſtock of *Jeſſe*; and from the root of that branch ſhall ſpring a Flower; he is the choſen one in whom my Soul delights, and he ſhall be a Lawgiver unto the Gentiles; he ſhall deſtroy Death for ever, and his Kingdom ſhall be World without end.

IV.

FRAILTY of Man, and Goodneſs of God! We were no ſooner made, but ſinned; and we no ſooner ſinned, but he ſhew'd mercy, giving us preſent aſſurance of Relief, and confirming that aſſurance by frequent

frequent promiſes. Thy Head ſhall be cruſh'd, proud Serpent, and in ſpight of all thy Malice, all Nations of the Earth ſhall be once again bleſſed: We are gloriouſly reveng'd of our Treacherous Enemy, a Woman ſeduced Man to eat the forbidden Fruit which undid us, and a Woman ſhall bring forth a bleſſed Fruit which ſhall ſave us.

A Congratulatory Hymn on the Propheſie.

Iſa. 7. 14. *Behold a Virgin ſhall conceive, and bear a Son, and ſhall call his Name Immanuel.*

I.

HAIL Second Eve! Eve *without blot,*
Born to waſh out the firſt Eves *ſpot;*
Mothers both of Humane Race,
She by Nature, thou by Grace.

II.

BY the Serpent tic'd to pride,
Firſt ſhe ſin'd, and then ſhe dy'd;
Poys'ning with the fatal Fruit,
All her branches in their Root.

III.

III.

A Virgin by command did tread,
On that Serpent's bruiſed Head;
Her Fruit heal'd th'invenom'd Wound,
Reſtor'd, and made us yet more ſound.

IV.

EVE *left us heirs to pain and grief,*
Ills without number or relief;
Heirs to a Death, which chang'd all theſe
To worſe, to endleſs miſeries.

V.

NOW our Inheritance is ſtore
Of Bleſſings here, and hopes of more;
No ſting, no frights in Death remain,
We die not, but are born again.

VI.

HAPPY Difference! happy we
Who Curſes turn'd to Bleſſings ſee!
Happy thou conduct of our good!
Happieſt he who is our Food!

VII.

TO the Father and the Son,
And Holy Spirit Three and One,
Bleſſing, Praiſe, and glory be,
All time, and all Eternity.

Amen.

The

The Hiſtory of the Conception of our Bleſſed Lord and Saviour JeſusChriſt, and Annunciation of the Bleſſed Virgin *Mary*.

Luke 1. 26, 27. *And in the ſixth Month, the Angel* Gabriel *was ſent from God unto a City of* Galilee, *named* Nazareth, *to a Virgin eſpouſed to a Man whoſe Name was* Joſeph, *and the Virgins Name was* Mary.

Contemplation.

THIS, as thy Mercy freely promiſed, O gracious Lord! the ſame unchangeable Mercy faithfully perform'd: Behold an Arch-angel ſent down from Heaven, not to *Jeruſalem*, but to private *Nazareth*; not to the Palace of ſome mighty Princeſs, but to the mean Cottage of an Humble Virgin, one meanly eſpous'd to an ordinary Tradeſ-man, a match made up for nobler ends than wealth or pleaſure; one always imploy'd, either at her Work, which is a good Devotion, or at her Devotion which is a better work. As an evil Angel under the ſhape of a Serpent was

ſent

ſent to *Eve* to work our woe, ſo here a good Angel is ſent to the Bleſſed Virgin, with glad tidings to work our weal.

The Angels Salutation.

Verſe 28, 29, 30, 31, 32, 33. *And the Angel came in unto her and ſaid, hail thou that art highly favoured, the Lord is with thee, bleſſed art thou among women. And when ſhe ſaw him, ſhe was troubled at his Saying, and caſt in her mind what manner of Salutation this ſhould be: And the Angel ſaid unto her, fear not* Mary, *for thou haſt found favour with God; and behold thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his Name* Jeſus; *he ſhall be great, and ſhall be called the Son of the Higheſt, and the Lord God ſhall give unto him the Throne of his Father David, and he ſhall reign over the Houſe of* Jacob *for ever, and of his Kingdom there ſhall be no end.*

Contemplation.

BEHOLD, where ſhe's retired in her little Oratory, and religiouſly watching in Prayer and Meditation; where behold the Glorious Angel delivers his Meſſage in

in Words all full of Honour and Religion, *Hail, thou that art highly favoured, the Lord is with thee; bleſſed art thou among Women.* She chaſtly fears to converſe alone, though doubly ſafe in his, and her own Vertue: She modeſtly is troubled to hear her ſelf praiſed, for her *Chaſte Converſation was coupled with Fear.* But the Arch-Angel who came with honour to her Virginity, and comfort to her Soul, ſoon diſſipates her holy Fears, and readily delivers her this divine Aſſurance, *Fear not* Mary, *for thou haſt found favour with God.*

The Virgins Enquiry.

Verſe 34. *Then ſaid* Mary *unto the Angel, how ſhall this be, ſeeing I know not a Man?*

Contemplation.

SHE wiſely ponders all he had ſaid, and with a patient ſilence attends the reſt; at laſt ſhe ſpeaks, and in a few fit Words, implies what ſhe believes, and propoſes what ſhe doubts. She ſays not, who, and whence art thou? What Kingdom is this? where, and when ſhall it be

be Erected? But ſmoothly ſuppoſing all thoſe ſtrange things would be done, ſhe inſiſts only in that, which did neceſſarily require a further intimation, and was not diffident, but made uſe of an extraordinary Phyloſophical Queſtion: She doth not ſay, this cannot be, nor how can this be? But *how ſhall this be, ſeeing I know not a Man?*

The Angels Anſwer.

Verſe 35, 36, 37. *And the Angel anſwered and ſaid unto her, the Holy Ghoſt ſhall come upon thee, and the power of the higheſt ſhall overſhadow thee; therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God: And behold, thy Couſin* Elizabeth, *ſhe hath alſo conceived a Son in her old Age; and this is the ſixth Month with her who was called Barren; for with God, nothing ſhall be unpoſſible.*

Contemplation.

THE Angel to encourage her weak but holy Faith, and ſatisfie her Female queſtion, diſcourſes the manner of this great Myſtery, enforcing his Argument with

with the inſtance of a miracle, and preventing all Objections with the Omnipotence of God. He intimates to her, that this ſhould not be perform'd by any way, which our ſin and the ſhame of our firſt Parents had unhallowed; but as the whole operation was from the moſt high, ſo ſhould the manner be alſo; and being taught of God, declared, that the manner ſhould be as miraculous, as the Meſſage it ſelf was glorious. He knew he wanted no experiment to ſatisfie her Curioſity, but to inform her Judgment, and uphold her Faith; he doth not therefore acquaint her of the manner, but of the author of this Divine Act; *the holy Ghoſt ſhall come upon thee, and the power of the moſt High ſhall overſhadow thee; therefore alſo that holy thing that ſhall be born of thee, ſhall be called the Son of God.*

The Virgins meek Reply.

Verſe 38. *And* Mary *ſaid, behold, the Handmaid of the Lord, be it unto me according to thy Word; and the Angel departed from her.*

Contemplation.

THE depth of the Myſtery ſtagger'd not her Virgin Faith, nor her new Great-

neſs

neſs, vanquiſh'd not her Humility; it ſeemed impoſſible, but yet ſhe believed; ſhe was exalted to the honour of the Mother of God, yet remain'd his Handmaid. Behold the merciful promiſes are at laſt accompliſhed! Behold, her by whoſe Seed the Serpents Head ſhall be cruſh'd! Behold him in whom all the Tribes of the Earth ſhall be bleſſed; ſhe ſhews the noble proof of her Faith, by captivating all the powers of her Will and Underſtanding to her Creator; ſhe diſputes no further, but as invited to a more familiar pious Confidence, at once teſtifieth her Faith, and humbleſt Gratulations: Thus being convinc'd, ſhe replies no more, but in theſe humble Words reſigns her ſelf, *Behold the Handmaid of the Lord, be it unto me according to thy word.*

Good Examples are good Precepts.

Phil. 3. 17. *Brethren, be followers of me, and mark them which walk ſo, as you have us for an Enſample.*

Eph. 5. 15, 16. *See then that ye walk circumſpectly, not as Fools, but as Wiſe, redeeming the time, becauſe the Days are evil.*

Morali-

Moralities upon the Annunciation.

COME now, come all you pious Souls, and apply your ſelves to imitate this happy Virgins Life; learn of her to be ſober, chaſt and modeſt, to know the times of ſpeech and ſilence; to reſtrain your own Words to few and pertinent, and hear thoſe of others with reſpect and patience; to inure your ſelves to think and conſider, and not raſhly engage in any weighty action; to propoſe your difficulties with candor and prudence, and readily yield to reaſon and authority; but above all, to adore the infinite power of God, and ſtill conclude your Wiſhes to his Will.

The Bleſſed Virgin takes her Journey to viſit her Couſin Elizabeth.

Luke 1. 39, 40. *And* Mary *aroſe in thoſe Days, and went into the Hill Country with haſt, into a City of* Juda, *and entred into the Houſe of* Zacharias, *and ſalnted* Elizabeth.

Contemplation.

THE Bleſſed Maid would humble her ſelf yet more, and become the

the Hand-maid even of her Kinſwoman and Neighbour! Her Heart was full, and ran over with joy, and ſhe would ſeek a Friend fit to receive it: Quickly ſhe puts in practice what ſhe had wiſely reſolv'd, and goes on foot to viſit the devout *Elizabeth*: She goes in haſt, and ſtays not by the way, unleſs perhaps for Religion to viſit the Temple, there to adore her God, and offer up her ſelf, and the miraculous firſt-fruits of her Virgin Womb: So ſoon as her Heavenly piety had perform'd its holy Duty, ſhe returns to her deſigned Work, and finiſhes her eager Journey; entring the Houſe with a cheerful Modeſty, and ſaluting her holy Kinſwoman with a reverend Love.

The meeting of theſe Happy Pair.

Verſe 41, 42, 43, 44, 45, 46, 47, &c. *And it came to paſs, that when* Elizabeth *heard the Salutation of* Mary, *the Babe leaped in her Womb; and* Elizabeth *was filled with the Holy Ghoſt; and ſhe ſpake out with a loud Voice, and ſaid, bleſſed art thou among Women, and bleſſed is the fruit of thy Womb, and whence is this to me, that the Mother of my Lord ſhould come to me? For lo, as ſoon as the Voice of thy Salutation ſounded in my Ears, the Babe*

leaped in my Womb for Joy; and bleſſed is ſhe that believeth, for there ſhall be a perſormance of thoſe things which were told her from the Lord. And Mary *ſaid, My Soul doth magnifie the Lord, and my Spirit hath rejoyced in God my Saviour,* &c.

Contemplation.

AND here behold an admirable interview; behold a glorious Scene made all of Miracles! the Barren Mother, and a Child, the greateſt of Men; the Virgin Mother, and an Infant, the God of Heaven! Behold how they both perform their parts, and all in order to the Work of Redemption. The Venerable *Elizabeth* is raviſht with Joy, and bleſſes the Virgin Mother, and her adorable Son; *bleſſed art thou among Women, and bleſſed is the Fruit of thy Womb.* The Virgin-mother is tranſported even to extaſy, and magnifies our Lord in that ſweeteſt Canticle, *my Soul doth magnifie the Lord, and my Spirit hath rejoyced in God my Saviour,* &c. The great Precurſor begins betimes his Office, and in his Mothers Womb, leaps for joy; while all this time the Son of God inviſibly moves them, and works with his Almighty grace all theſe Wonders in them.

The

The Bleſſed Virgin abides with her Couſin Elizabeth *about Three Months.*

Luke 1. 56. *And* Mary *abode with her about Three Months, and returned to her own Houſe.*

Contemplation.

IF their firſt meeting produced ſuch excellent effects, think what a Heavenly Life they led the whole Three Months: Think how the Mother of our Lord humbled her ſelf, to aſſiſt with all Diligence, the Mother of his Servant. Think, how the good *Elizabeth* eſteemed her ſelf exalted, to be the Servant of the Mother of our Lord. Think how they both ſincerely contended in love and honour to prevent one another in Holy Duties; think how they often retir'd to their private Prayers, to enflame their Souls with Celeſtial Fire; think how they often met together in pious Conferences, to encreaſe that holy Flame by their mutual fervours; each heartily rejoycing at the improvement of the other; and by that excellent charity each improving her ſelf.

Good Rules to be obſerved by Devout Women.

Phil. 3. 16. *Nevertheleſs, whereto we have already attained, let us walk by the ſame rule, let us mind the ſame things.*

Moralities.

O you devout Sex! look ſtill on theſe bright mirrors, and by their pure Reflections dreſs your Lives: Let there be found among you no lofty Pride, nor ſwelling Envy; no haſty Anger, nor deliberate Malice; no vain Superfluity, nor ſordid Avarice; no churliſh Sullenneſs, nor ſcandalous Levity; let there be found no cenſuring Humour, to talk ill of others, to miſ-interpret and diſpraiſe their Actions; no fond Conceits to think well of your ſelves, and be only pleas'd with thoſe who flatter you: But converſe together like this incomparable Pair, in Peace and Love, and mutual aſſiſtance.

Advice to the Sons of Adam.

Gal. 6. 7. *Be not deceived, God is not mocked; for whatſoever a Man ſoweth, that ſhall he reap.*

Moralities.

Moralities.

AND you, O Men, who boaſt the advantage of your Sex, come you, and gather ſomething too, from theſe good Examples; diſtruſt not a Myſtery, becauſe 'tis obſcure, but firmly believe it, becauſe 'tis certain: Decline not a good work becauſe 'tis difficult, but readily undertake it, becauſe 'tis profitable; increaſing here the comfort of your hope, and in the life to come, the ſweetneſs of your fruition: But let us all, both Sons and Daughters of our firſt Parents, confeſs our ſelves ſtain'd with the ſame original impurity: Let us confeſs our ſelves guilty of many actual Tranſgreſſions, and humbly implore the Mercy of Jeſus to guide and ſtrengthen us with his holy Grace, and crown his Grace with everlaſting Glory.

Divine Aſpirations upon the Holy Incarnation.

PRAISE our Lord, all you Nations of the Earth, praiſe him for the Mercies vouchſafed unto you; Mercies ſo various in their kinds, and numerous in their particulars, and yet alas, all needed by us: Lift up your Eyes to Heaven, and ſee how

high, if Sin depreſſed it not, our Nature may be raiſed. Bluſh at the low contemptible aims of our prepoſterous fooliſh Ambition, purſuing poor and ſhort, and ſeldom compaſs'd Vanities, and neglecting true and infinite and ſecure Happineſs, neglecting to enter the always open Gates of bliſs, neglecting to poſſeſs the Throne that ſtands ready for us.

Moralities on the Life of the Bleſſed Virgin.

Prov. 31. 30. *Favour is deceitful, and Beauty is vain; but a Woman that feareth the Lord, ſhe ſhall be praiſed.*

COME learn to magnifie, as ſhe did, God for all his Gifts, to acknowledge them his, and thy ſelf but his Steward: Learn to place, as ſhe did, thy greatneſs right, not in the Honours or Viſits of Kings and Angels, but in the hopes of the truly great things, and remaining here the Handmaid of our Lord. If thou art Poor, repine not at thy lot; great as ſhe was, ſhe keeps thee Company: Poorly Married, and poorly Maintain'd; lodg'd among Beaſts, and brought to Bed in a Stable; unvalued amongſt Men, and unregarded;

regarded; yet always quiet, always contented. Learn not to fear a Poverty, which never hinders, and often encreaſes the Riches of Vertue; not to think him poor, who miſſes the Treaſures of this World, but him who lays up none in the other.

Advice to the Careful.

Phil. 4. 6. *Be careful for nothing, but in every thing by Prayer and Supplication, with Thankſgiving, let your Requeſts be made known unto God.*

Moralities on her Exemplary Life.

COME you that have Buſineſs, make her your Example; charg'd, but not diſturb'd with greater Cares than yours She had, as you perhaps, a Family to provide for, Friends to comply with, and long Journeys to go; but you have not, as ſhe, the Heir of Heaven in your charge; to be ſecured againſt united power and malice; and yet ſhe went through all a ſteddy pace; never turn'd out of, nor ſtopping in her way. Learn the variety of Employments is from unerring Providence, but the diſtraction only from your faulty ſelves. Learn to diſpatch your many Af-

fairs with care, but be ſollicitous only for that neceſſary one: Learn to let no multitude divert you from it; but learn to make them all conduct you to it.

Advice to the Solitary.

Gal. 6. 9. *Let us not be weary in well-doing, for in due ſeaſon we ſhall reap, if we faint not.*

Moralities.

YOU that have leaſure, make her your Example, and learn to improve it to your beſt advantage; to fall in no point, no circumſtance of duty, but accompliſh all things according to the Law of God. Careſully to lodge the words of Heaven in your Heart, and diligently preſerve, and often ponder them. In holy Company, and in our Cloſets, let the love of Jeſus reign in our Thoughts. But ſhall we vainly think by reck'ning one by one, to ſum up all the Benefits receiv'd by Chriſt? Benefits of Example, *that we ſhould follow his Steps*; Benefits of Prayers, *who prayed for his Perſecutors*; Benefits of Comfort, *by ſending his Holy Spirit the Comforter*; and encouragement of our hope, *by preparing a place for us in Heavenly Manſions.*

But

But beſt we may gueſs at the numberleſs ſtreams, by looking upon the inexhauſtible ſource. Every good and perfect Gift, proceeds from God, and God was pleaſed in mercy to be incarnate for us. This Mercy of Mercies, let us never forget; this Mercy of Mercies let us often repeat; that he came into the World to ſave us Sinners, and was born of a pure Virgin, to cleanſe us from all Unrighteouſneſs.

A Spiritual Ambition to a Godly Life.

Pſal. 51. 23. *Whoſo offereth praiſe, glorifies me; and to him that ordereth his Converſation aright, will I ſhew the Salvation of God.*

Contemplation.

I.

PRAISE our Lord, you happy Nations of Heaven; praiſe him you, whom praiſe becomes; Impure Lips pollute the Sacrifice; therefore let us firſt learn to praiſe him with our Lives: But we lye aſleep in a Lethargy of Sin, and neither his Holy Commands, nor our own danger can keep us watching. Sometimes we wake a little, and Repent lukewarmly, and then ſink down into the ſame Follies, and ſleep

again. My God, when ſhall I thorowly ſhake off this Drowſineſs, and riſe and run in the ways of thy Commandments! What ſweetneſs is it to think of thee! What a happineſs to love, what a Heaven to poſſeſs thee! Yet thou lieſt hid, and I ſeek thee not; thou art near, and I find thee not. Overcome our perverſe Lazineſs, Almighty Goodneſs! and mercifully compel us to come to thee: Add this one more, O bleſſed Jeſu! to the vaſt heap of thy Mercies, without which, all the reſt are uſeleſs; give us effectually to will and do; and ſuffer not thy grace in us to be void.

II.

THEN teach us to bleſs and truſt the power of thy grace, whoſe unbounded flights our nature could never reach: The way to ſecure Glory, is to ſubmit, without envy or murmure, to all decrees of Providence. Suffer us, O Lord, never to fall or ſtumble, but when fallen, quickly to riſe again; not to deſpair and give over for loſt, if we happen to be miſled by Humane frailty; but haſt to return into our way again, and purſue our Journey with greater care. Endue us with true Courage, to fear nothing but Sin; and with a virtuous Violence to purchaſe Heaven; to ſtand unmoved the ſhock of all Temptation,

tations, and believe to Juſtice, and confeſs to Salvation: Teach us, O God, to be clean of Heart, that we may be fit receptacles for thy Kingdom.

The Vanity of the Thoughts.

1 *Cor.* 3. 20. *The Lord knoweth the Thoughts of the Wiſe, that they are vain.*

Contemplations.

I.

FOND ſhortneſs of the miſtaken World! unhappy croſſneſs of proud Mortality! To abound in our own ſenſe, we think is wiſdom, and vertue to obey what our Mind commands; while things go on as we think fit, and Heaven affords us all we wiſh; while we have plenty of Food and Raiment, and whatever our Superfluity calls convenient; while all our Humours go on uncheck'd, and nothing croſſes them either in our ſelves or Friends; we make a ſhift to live without murmure, and think our ſelves reſign'd, becauſe we have nothing to complain of.

II.

BUT if the unerring Wiſdom of our great Governor, diſpoſe of things in an other order; if we feed but hardly, or

are

are cloathed but courſly; if we are not what we have been, or what we would be, we preſently repine, and in our vain Hearts, nouriſh Mutinies of Diſcontent; unmindful as we are, meer Duſt the beſt of us, and to whom nothing at all is due; unmindful what the World is, if never ſo bad, but we may be Saints in it if we will: Unmindful of the Promiſes of God, and the Hundred-fold, aſſured on thoſe which truſt in him. O let us venture our little All in the bottom of thy Providence, and not doubt the return of an Hundred fold; but let thy Omnipotent Wiſdom, moſt Mighty God, chuſe our ways, and thy Grace guide us to walk in them unblameably.

To love God without Hypocriſie.

1 John 3. 18. *Let us not love in Word, neither in Tongue, but in Deed, and in Truth.*

Contemplations.

WELL! we will be humble, and ſubmit to Providence; we will be Wiſe, becauſe we muſt; for all the grumbling reluctance of our proud nothing, cannot fruſtrate the purpoſes of the Almighty. Bleſt be his Mercy which accepts for Service, obedience to a true but happy Neceſſity.

ceſſity. For we ſhould ſoon be all undone, could our perverſeneſs croſs his Goodneſs: But teach us, O thou perfect Fountain of all true Happineſs! leſt our Sins damn up the courſe of thy flowing Bleſſings; teach us what we muſt do to keep our little Channels open to the continual Flood of thy boundleſs Mercy. Let us bluſh at the cold Sloath which benums our Life, and heavily moves on to what is directly thy Commands.

II.

WE take all Liberty the Law allows us, and often ſtretch it to allow us more. When importunity calls on us for our Debts, we pay them, but are deaf to Charity, and our Neighbours wants. We negligently hear a few Prayers, or a ſcrap of a Sermon once a Week, and trifle out the reſt in idle Divertiſements. We weakly mean to be happy hereafter, but go on purſuing the impediments of that happineſs ſtrongly; as if Two Maſters could be ſerv'd at once, as if Heaven alone were to be purchas'd for nothing.

Moral Contemplation on the Circumſtances between the Conception and Nativity relating to ſome paſſages of the Bleſſed Virgins Life.

Mat. 1. 16, 17, 18, 19. *And* Jacob *begat* Joſeph *the Husband of* Mary, *of whom was born* Jeſus, *who is called* Chriſt. *So all the Generations from* Abraham *to* David *are Fourteen Generations: And from* David *until the carrying away into* Babylon, *are Fourteen Generations: And from the carrying away into* Babylon, *unto Chriſt, are Fourteen Generations. Now the Birth of* Jeſus Chriſt *was on this wiſe; When as his Mother* Mary *was eſpouſed to* Joſeph, (*before they came together*) *ſhe was found with Child of the Holy Ghoſt. Then* Joſeph *her Husband being a Juſt Man, and not willing to make her a publick Example, was minded to put her away privately.*

SHE knew her Pedigree derived from Kings, yet contentedly married a poor Tradeſman: She was honoured with an Arch-Angels Embaſſy from Heaven, and allotted to alliance with Divinity. She then became ſuſpected by her Husband, upon the point of being caſt off with the taint

taint of a black Diſgrace: But *Joſeph her Husband being a Juſt Man, and not willing to make her a publick Example, was minded to put her away privily.* How would another have had Fortitude to have ſtood to her Defence? How ſenſibly would another have reſented ſo undeſerv'd an Injury? When all her Fault was Exceſs of Purity, Extraordinarily favoured, and made miraculouſly Fruitful.

Her Innocency Clear'd.

Mat. 20 24 25 *But while he thought on theſe things, Behold, the Angel of the Lord appeared unto him in a Dream, ſaying,* Joſeph, *thou Son of* David, *fear not to take unto thee* Mary *thy Wife, for that which is conceived in her, is of the Holy Ghoſt. Then* Joſeph *being raiſed from Sleep, did as the Angel of the Lord had bidden him, and took unto him his Wife, and knew her not, till ſhe had brought forth her firſt-born Son, and he called his Name* Jeſus.

Moralities.

AND ſee! Ambition never ſoar'd ſo high, as her humble Reſignation reach'd; God takes her protection upon himſelf, and ſets her right in the opinion of

of her Husband; expreſly deputing an Angel to *Joſeph* to clear her Innocence, and quiet his Suſpicions: *Fear not to take unto thee* Mary *thy Wife, for that which is conceived in her, is of the Holy Ghoſt*, &c. and in all our Doubts, we ſhall be fully reſolved, either from Heaven, or ſome of its Miniſters; for if we ſeek, we are ſure to find; let us ask in Faith, without inconſiderateneſs or raſh Judgment; for the Lord loves to aſſiſt us, when we prudently endeavour, that Grace be not put to do all our Work, but to facilitate our labour.

Some Paſſages of the Life of the Bleſſed Virgin at Chriſt's Nativity.

Luke 2. 7. *And ſhe brought forth her firſt born Son, and wrapped him in ſwadling Cloaths, and laid him in a Manger, becauſe there was no room for them in the Inn.*

SHE had no doubt made ſome Proviſion, ſuch as her low Condition could afford, againſt the time of her approaching Delivery, to receive the King of Heaven and Earth, as well as her Conveniency would permit. But 'twas thought fit ſhe ſhould be diſappointed and called away from her little Conveniencies; ſhe was brought a helpleſs Stranger to an unknown place,

place, in which no Houſe was open to her; thruſt unregarded to lodge with Beaſts, and be deliver'd in an Ox's Stall. So ſoon as the Time and Ceremonies were fully paſt, which the Law appointed for all Mothers, a new Decree of Providence ſummons her and her Husband away from all their Friends and Native Country into Baniſhment. *Behold the Angel of the Lord appeareth to* Joſeph *in a Dream, ſaying, ariſe, and take the Young Child, and his Mother, and flee into* Egypt, *and be thou there until I bring thee Word: for* Herod *will ſeek the young Child to deſtroy him.*

Moralities on the Life of the Virgin Mary.

WHAT had the Mother of God deſerv'd, to be expos'd to ſuch as we think, harſh tryals, to be depreſs'd to ſo low a Condition? to be ſuſpected of Infamy? and by a Husband ſo juſt and pious? to be made a Companion for Beaſts? to be carried from her Acquaintance, and Home? Alas? the wonder is only our Ignorance, meaſuring things by our vain Conceits. She who knew our Lots are in the Hands of Providence, which never fails to draw the beſt; that 'tis not what happens, but how we uſe it, which makes the difference betwixt

betwixt good and bad, never grumbles, nor thinks her ſelf hardly uſed; but does her part, and leaves the reſt to Heaven.

The Purification of the Bleſſed Virgin.

Luke 2. 22, 23, 24. *And when the Days of her Purification, according to the Law of* Moſes *were accompliſhed, they brought him to* Jeruſalem, *to preſent him to the Lord; (as it is written in the Law of the Lord, every Male that openeth the Womb, ſhall be called Holy to the Lord,) and to offer a Sacrifice according to that which is ſaid in the law of the Lord, a pair of Turtle Doves, or two young Pigeons.*

Contemplations.

I.

THE Bleſſed Virgins Forty Days were no ſooner expired, but ſhe walks to *Jeruſalem*, to purifie her ſelf, and preſent her Son; ſhe knew if Purifying were a ſhadow, that Thankſgiving was a Subſtance; and thoſe whom God hath bleſſed with fruit of Body, and ſafety of deliverance, if they make not their firſt Journey to his Temple, they partake more of *Eves* unthankfulneſs, than *Maries* Devotion. Well might the Bleſſed Virgin have wrangled with the Law, and chal-

leng'd

leng'd an immunity from all Ceremonies of Purification: What ſhould I need purging, which did not Conceive in Sin? This is for thoſe Mothers whoſe Births are unclean; mine is from God, which is purity it ſelf: The Law of *Moſes* extends only to thoſe Women, which have conceived Seed; I conceived not, but the Holy Ghoſt in me: The Law extends to the Mothers of thoſe Sons which are under the Law, mine is above it.

II.

BUT as one that ſtudied more her Peace than her Priviledge, and more deſired to be free from Offence, than exempted from Labour and Charge, ſhe dutifully fulfils the law of that God, whom ſhe carried in her Womb, and in her Arms like the Mother of him; who though he knew the Children of the Kingdom free, yet would pay Tribute unto *Cæſar*; like the Mother of him whom it behoved to fulfil all Righteouſneſs: And if ſhe were ſo officious in Ceremonies, as not to admit of any Excuſe in the very Circumſtance of her Obedience, how much more ſtrict was ſhe in the main Duties of Morality? That Soul is fit for the Spiritual Conception of Chriſt, that is conſciorably ſcrupulous in obſerving all Gods Commandments, whereas he hates all alliance

alliance to a negligent or froward Heart.

III.

AFTER all the Preſents of thoſe Eaſtern Worſhippers, the Bleſſed Virgin comes in the form of Poverty, with her Two Doves unto God: She could not without ſome Charge lye all this while at *Bethlehem*; ſhe could not without Expences travel from *Bethlehem* to *Jeruſalem*; her Offering proclaimeth her Indigency, but the beſt are not always the Wealthieſt: Who can deſpiſe any one for Want, when the Mother of Chriſt was not rich enough to bring a Lamb for her Purification? But oh the unſpeakable Mercy of our God! we procure the Sin, and he provides the Remedy; behold an Expiation well near as early as our Sin; the Blood of a young Lamb or Dove, yea rather the Blood of him whoſe innocence was repreſented by both, cleanſeth us preſently from our filthineſs. Under the Goſpel, we are all Firſt-born, all Heirs; every Soul is to be Holy unto the Lord; we are a Royal Generation, an Holy Prieſthood: Our Baptiſm as it is our Circumciſion, and our Sacrifice of Purification, ſo it is alſo our preſentation unto God: Nothing can become us but Holineſs. O God, to whom we are devoted, ſerve thy ſelf of us, glorifie thy ſelf by us, till we ſhall by thee be glorified with thee.

Chriſt

Chriſt with his Parents go to Jeruſalem *to the Feaſt of the Paſſover.*

Luke 1. 41, 42, 43, 44, 45. *Now his Parents went to* Jeruſalem *every Year at the Feaſt of the Paſſover; and when he was Twelve Years old, they went up to* Jeruſalem *after the cuſtom of the Feaſt; and when they had fulfilled the Days, as they returned, the Child* Jeſus *tarried behind in* Jeruſalem; *and* Joſeph *and his Mother knew not of it: But they ſuppoſing him to have been in the Company, went a Days Journey; and they ſought him amongſt their Kinsfolk and Acquaintance, and when they found him not, they turned back again to* Jeruſalem *ſeeking him.*

Contemplation.

NOW let us follow her to the beſt place to learn, the Temple, whither ſhe went every Year with her Husband; not oblig'd by the Law given only to Men, but carried by a Zeal which needed no command. But O! the incomprehenſible ways of Providence! while ſhe is intent on ſerving the Father, ſhe loſes the Son; her Eyes no longer ſee their deareſt light; her Child is gone, and with him all her Comfort. What doſt thou now afflicted Mother!

Mother! What muſt I do, when croſſes drown my Soul in bitterneſs? Without complaint, without repining, ſhe turns with a quiet care to do her part. She ſeeks him firſt among his Kindred and Acquaintance, but among the comforts of this World, ſhe could not find Jeſus: Then with a prompt ſubmiſſion breaks off her Journey, and patiently goes back the way ſhe came.

Chriſt diſputing among the Doctors.

Luke 2. 46, 47, 48, 49, 50. *And it came to paſs, that after Three Days, they found him in the Temple, ſitting in the midſt of the Doctors, both hearing them, and asking them Queſtions; and all that heard him were aſtoniſhed at his Underſtanding and Anſwers. And when they ſaw him, they were amazed, and his Mother ſaid unto him, Son, why haſt thou thus dealt with us? Behold, thy Father and I have ſought thee ſorrowing. And he ſaid unto them, how is it that ye ſought me? wiſt ye not that I muſt be about my Father's Buſineſs? And they underſtood not the ſaying which he ſpake unto them. And he went down with them, and came to* Nazareth, *and was ſubject unto them; but his Mother kept all theſe Sayings in her Heart: And Jeſus encreaſed in wiſdom and Stature, and in favour with God and Man.* Con-

Contemplations.

I.

AT laſt ſhe returns again to the Temple, and ſearches Three Days with an unſucceſsful Diligence, knowing, though worldly Endeavours fail, they are never diſappointed who have recourſe to God: There ſhe finds by a Joyful Experiment, God is never hid from thoſe who ſeek him as they ought, with Diligence and Patience, and Reſignation in Holy Places, and Holy Company, and Holy Actions. She finds the Goodneſs of God prevents Deſires right ſet, and before ſhe prays, has what ſhe would pray for: She finds the goodneſs of God exceeds Deſires right ſet, and receives more than ſhe means to ask.

II.

SHE not only finds immediately her beloved Son, but finds him honour'd to Admiration; yet her Eagerneſs to repoſſeſs him, diſorders not the Aſſembly; but ſhe expects with a patient and wondring Joy, the ſequel. When Opportunity ſerv'd, ſhe gently inquires why he had left his grieving Parents; but by his Anſwer, was inſtructed, the ways of Providence were beyond her Comprehenſion. She underſtood not what he ſaid: But yet ſhe

ſhe knew it was the Word of God, and hearkned to it with reſpect, and laid it up in her Heart with care.

Moralities.

COULD we with her Humility, acknowledge our Ignorance, and not take upon us in things we underſtand not, but patiently wait the time of inſtruction, and prepare for it, by preſerving the Word of God; do all that depends on us, as if nothing were expected from God; expect all from God, as if nothing depended on us; we might hope, by the happy ſucceſs which the Mother had, that *Jeſus* too would go with us; where we might hope by the Example of the Son, to profit in Grace and Wiſdom before God and Men.

The Marriage in Cana *of* Galilee.

John 2. 1, 2, 3, 4, 5. *And the Third Day there was a Marriage in* Cana *of* Galilee, *and the Mother of* Jeſus *was there; and both* Jeſus *was called, and his Diſciples to the Marriage: And when they wanted Wine, the Mother of* Jeſus *ſaith unto him, they have no wine.* Jeſus *ſaith unto her, Woman, what have I to do with thee? mine Hour is not yet yet come. His Mother ſaith unto the Servants, whatſoever he ſaith unto you, do it,* &c.

Contempla-

Contemplations.

I.

NOW let us follow the Comforted Mother, from the Temple home, and behold her turn that into a Temple too. O teach us, Lord, this important skill! diſcover to us, what unknown ſecret ſhe had to do this? She did juſt what we do, or ſhould do; ſhe ſuited her Mind and Actions to her ſtate; ſhe led the Life of a Wife and Mother; only ſhe led it well and perfectly, by doing well what her place required, by care of her Family, and regard to her Neighbour: Not abſtaining even from the Houſe of Feaſting, whither to our comfort, her Son went with her, that we may be ſure no action of our Calling, if duly perform'd, excludes his Company; that Heaven may be purſued in the midſt of Jollity; and occaſions of practiſing Vertue be met with every where.

II.

THERE this prudent Gueſt who well underſtood the Honeſty of Pleaſure, has often its ſecret ſting, obſerv'd, that Negligence or Poverty, had like to have expos'd the Bridegroom to open ſhame. She pities his Diſtreſs, and with a Charitable promptneſs, which ſtays not to be

intreated to do a good Office, lays hold on the occaſion to aſſiſt her Neighbour, by preſerving his Credit in the Eye of the Company. She turns to her Son, for well ſhe knew whither to go in all diſtreſſes to him; obſerve the Eloquence ſhe uſes, ſhe only ſays, *they have no Wine*; though he ſeem'd backward and unconcern'd, ſhe breaks not off diſcouraged or froward; but ſeeks to make others do their duty too, admoniſhing the Waiters to obey his Directions; and when ſhe had done what depended on her, quickly ſubmits the Event to him. Never fear repulſes, you who ask as you ought; behold he antidates his time, and gratifies her with a Miracle.

1 Pet. 5. 6, 7. *Humble your ſelves therefore under the mighty Hand of God, that he may exalt you in due time; caſting all your care upon him, for he careth for you.*

Moralities.

'WHY may not we too in all our Wants, turn with Confidence to the ſame ſure Relief? Let thoſe Wants ſpeak for us; not thruſt into their Place, perhaps irregular, perhaps unfit Deſires; ſincerely acknowledge our own ſhortneſs; ſincerely

ſubmit

ſubmit to infinite Wiſdom and Goodneſs, that knows what we need much better than our ſelves, and is much more careful of our eternal Good. Let us bear what Delays or Traverſes it ſends with patience; obſerve and obey what it commands with exactneſs: Then hope to be heard, as ſhe was, and ſee our Water of Affliction, turn'd into Wine of Comfort.

A Good Reſolve.

Phil. 2. 12. *Work out your own Salvation, with Fear and Trembling.*

Moralities.

COME let us practiſe what we have learnt; not always ſow, and never reap; getting no more by our vain inquiries, than the ſatisfaction of a fruitleſs Curioſity. 'Tis not knowing what to do, will make us happy; we muſt faithfully fall to work, and do what we know. Let us in earneſt be reſign'd to all God ſends; and if he ſends what ſeems grievous, have recourſe to him. So ſhall our Croſſes be either taken away, which is what we deſire, or be turned into Bleſſings, which is better than what we deſire. When by conſtant practice we are perfect in this, we may come again, and take out a new Leſſon.

The Vanity of the Will.

1 Theſ. 4. 11. *Study to be quiet, and to do your own buſineſs.*

Moralities.

HOW do we pull down Croſſes by our Follies! prepoſterouſly thwarting the Orders of Providence! while the ignorant Lay-man will play the Divine; the Divine intrench on the Affairs of the World; the Tradeſ-man cenſure the conduct of the State; the Man of Buſineſs direct the Contemplative: Every one neglects his own duty, and thruſts into his Neighbours, and hinders both him and himſelf. Let us learn to walk quietly in our own road, and not ſtray into the ways of others; let the Religious pray, and the Paſtor teach; the Superiour Command, and the Subject obey: All heartily love God, and all earneſtly ſeek him; every one in Actions proper to their Calling.

The Bleſſed Virgin attends Chriſt's Crucifixion.

John 19. 25, 26, 27. *Now there ſtood by the Croſs of* Jeſus, *his Mother, and his Mothers Siſter,* Mary *the Wife of* Cleophas, *and* Mary Magdalene. *When Jeſus there-*

fore

fore ſaw his Mother, and the Diſciple ſtanding by, whom he loved, he ſaith unto his Mother, Woman, behold thy Son; then ſaith he to the Diſciple, behold thy Mother; and from that hour, that Diſciple took her to his own Home.

Moralities.

I.

AH! whither goeſt thou? Conſider well, *thou Bleſſed among Women*, but yet a Woman: To expoſe thy ſelf to the inſolence of Barbarous Men, triumphing in the oppreſſion of defenceleſs innocence to be pointed at for the Mother of a Condemn'd Man, when Sedition and Homicide were ſpar'd: To ſee thy Beloved Son treated with a Cruelty thou canſt not look upon without horror in a Stranger. Doſt thou remember *Simeon*'s Propheſie? doſt thou know how ſharp the *Sword of Sorrow* is? Tarry, and give thy ſelf the pitiful comfort of being at leaſt abſent from the ſenſe of Sorrow.

II.

O unreſiſtable force of true Love! all our weakneſs is only want of thee: See, how a weak and feeble Woman overcomes the joint aſſaults of Fear, and Shame, and Grief; deſpiſes the Danger, and maſters the Grief, and through all Obſtacles,

arrives at the place of Horror. There ſtands, and while the *Sword of Sorrow* cuts her Heart, ſtill owns her Son, and cleaves to his Croſs: With a ſilent and patient ſadneſs ſtill looks on, and ſees and feels his bitter Torments: She ſees the Body receiv'd from her; torn with Stripes, and Thorns, and Nails; loaded with Sufferings, and with the heavieſt Sufferings, Infamy; and at laſt yielded up into the Hands of Death.

III.

SAY not hereafter, Cold pretender to Vertue, I am too weak to go through ſuch a Temptation; too weak to ſtruggle with that Affliction; to bear that Scorn, or maſter that Paſſion. Has Nature made thee weaker than Woman? Has the World expos'd thee to greater Tryals? Cleave with the Bleſſed Mother to the Croſs of Chriſt; be patient, and ſilent, and reſign'd, with thy whole Heart love Heaven alone, and love it faithfully unto the end, and the worſt that can come, will do thee no harm; the worſt that can come, will do thee moſt good: Work thee up here to a ſtronger Vertue, and hereafter to a higher Glory, for the unvaluable Jewel becomes moſt precious to thoſe who buy it at the greateſt rate. Happy who give for it all they have! Happieſt to whom Heaven gives moſt to give.

Self

Self Denial.

Matth. 19. 29. *And every one that hath forſaken Houſes, or Brethren, or Siſters, or Father, or Mother, or Wife, or Children, or Lands for my Names ſake, ſhall receive a Hundred fold, and ſhall inherit Eternal Life.*

Contemplation.

HAPPY are they who finiſh well their courſe, and break not off for wearineſs or diſcouragement; who know the prize is at the Race's end, and that 'tis to no purpoſe to ſet out, if we run not through: Who can forſake all to follow Chriſt, and look up to Heaven for their full reward. That can be content to ſee, and admire, and not leave off with an unconcerned coldneſs. Do not our Souls in ſecret ſay, to Morrow we will reform our Lives? I may be reſign'd in ſuch a Croſs; I may practice Vertue in ſuch an occaſion; I may quit this Content, that Convenience; and hope too for my *Hundred fold.* Let us but obey the Motions of Grace; let us but truſt the Oracles of Truth, and a happy Experience will aſſuredly convince us, they never will, nor can deceive us. Then we may lift up our Heads, and open our Boſoms, not now to *Hundred Folds,* but infinite Tides, and ſee a bound-

leſs Ocean come rouling on us, to ſwallow up our Souls in Pleaſure for ever.

Sins Deceit.

Heb. 13. 14. *For here we have no continuing City, but we ſeek one to come.*

Contemplation.

I.

O different ways of the Fleſh and Spirit! O different ends to which they lead! Proud Fleſh perſwades us to reckon for our Life, the few and ſoon-paſt Years we live in the World: To confine our chiefeſt and all our cares to it; to think it loſt, if unknown, or uneſteemed; to purchaſe Glory for it if we can; and if we cannot, envy thoſe who do; to place this Glory in noiſe and talk, often wrong, almoſt always ungrounded; in Crouds and Trains, and domineering over thoſe, who many times are better than our ſelves.

II.

AND what comes of it, when in a continual vexation of Spirit, we have conſumed our uneaſie Years? like Squibs which fly with a fiery Train, and crack aloft, then fall and ſtink: We break in pieces at the touch of Death, and tumble from our vain height down to Hell; there

to

to inherit Grief and Torment; to be hated and scorned for wretched Fools, and this deservedly, even in our own Judgment, and by all Creatures, and for all Eternity. If this be the glorious end of deceitful Flesh, let thy Mercy Lord, lead me in the ways of the Spirit: Make me with *Mary, chuse the better part*, and remember this World is for Use, and not Enjoyment; an Inn to bait and lodg in by the way; not the permanent City in which we are to dwell.

The Souls Desire.

James 5. 8. *Be ye also patient, stablish your Hearts, for the coming of our Lord draweth nigh.*

Contemplation.

COME, glorious Jesu! with all thy Holy Angels, and the bright attendance of Rejoycing Saints; Come and redeem the Captivity of thy Servants from this Life of Troubles, and lead us away as Trophies of thy Victory. Thus dearest Lord, will we cry continually to thee, and never leave weeping at the gates of thy Palace, till thou art pleased to open those everlasting Doors, and graciously say to our Languishing Souls, Behold, I come to pardon and refresh you; your

Sighs and Tears have provoked my Pity: Behold, I am come to call you to my ſelf, and give you Poſſeſſion of the Inheritance I promiſed; *Come, come, you bleſſed of my Father, receive the Kingdom prepared for you.* 'Tis enough that my Servants have wept thus long; come enter now into your Maſters joy. But whilſt on this Earth we move, grant, that in all our eagereſt deſires, we may ſtill ſubmit to the Orders of Heaven, ſtill frame our ſongs of hope and patience, and ſtill cloſe all with theſe precious Words, Thy Kingdom come, O glorious Lord, and yet, O Lord! thy Will be done.

Pſal. 145. 15, 16. *The Eyes of all wait upon thee, and thou giveſt them their Meat in due ſeaſon; thou openeſt thy Hands, and ſatisfieſt the deſire of every living thing.*

A Hymn.

I.

BEhold we come, dear Lord, to thee,
And bow before thy Throne;
We come to offer on our Knee,
Our Vows to thee alone.

II.

What e're we have, what e're we are,
Thy Bounty freely gave:
Thou doſt us here in Mercy ſpare,
And wilt hereafter ſave. *III.*

III.

But O, can all our Store afford,
No better Giſts for thee?
Thus we confeſs thy Riches, Lord;
And thus our Poverty.

IV.

'Tis not our Tongue, or Knee can pay,
The mighty Debt we owe:
Far more we ſhould, than we can ſay;
Far lower we ſhould bow.

V.

Come then, my Soul, bring all thy pow'rs,
And grieve thou haſt no more;
Bring every Day thy choiceſt Hours,
And thy great God adore.

VI.

But above all, prepare thy Heart,
Upon his own bleſt Day;
In its ſweet task to bear thy part,
And Sing, and Love and Pray.

VII.

Glory to thee, Eternal Lord!
Thrice Bleſſed Three in One:
Thy Name at all times be ador'd;
'Till time it ſelf be done. Amen.

Upon Chriſt's Glorious Reſurrection.

1 Pet. 1. 3, 4. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his Abundant Mercy, hath begotten us again unto a lively Hope, by the Reſurrection*

ſurrection of Jeſus Chriſt from the Dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in Heaven for you.

A Hymn.

I.

WAKE my Soul, riſe from this Bed,
Of dull and ſluggiſh Earth;
Quickly riſe, liſt up thy Head,
And ſee thy Lords new Birth.

II.

Once he came, O Bleſſed he!
Born of a Virgin Womb:
Now he comes (both times for thee,)
Sprung from a Virgin Tomb.

III.

Lo, he riſes freſh and bright,
Incircled round with Stars;
Which from him take all their light,
And from his glorious Scars.

IV.

Still as he his Progreſs makes,
Up to his Heav'n again;
Each bleſt Saint his Muſick takes,
And follows in his Train.

V.

Thus together they aſcend,
'Till at Heav'ns Gate they come;
Where the Angels all attend,
To bid them welcome Home.

VI.

VI.

Soon they know again their King,
Soon they his Call obey;
All the Quires come forth to ſing,
And crown with Mirth the Day.

VII.

Come, my Soul, let us rejoyce,
Let us our Conſort bring;
Up to Heav'n let's liſt our Voice,
And with the Angels ſing.

VIII.

Glory, Honour, Pow'r, and Praiſe,
To the Myſterious Three;
As at the firſt beginning was,
May now, and ever be. **Amen.**

Titus 2. 11, 12. *For the Grace of God that bringeth Salvation, hath appeared to all Men, teaching us, that denying Ungodlineſs and worldly Luſts, we ſhould live ſoberly, righteouſly and godly in this preſent World.*

A Hymn.

I.

LORD, what a pleaſant Liſe were this,
If all did well their parts;
If all did one another love,
Sincerely with their Hearts!

II.

No Suits of Law, no noiſe of War,
Our quiet Minds would fright;
No fear to loſe, no care to keep,
What juſtly is our right.

III.

III.

No envious Thought, no ſlandring Tongue
Would e're diſturb our Peace;
We ſhould help them, and they help us,
And all unkindneſs ceaſe.

IV.

But the All-wiſe, choſe other Laws,
And thought it better ſo;
He made the World, and ſure he knows,
What's beſt with it to do.

V.

'Tis for our good, that all this ill,
Is ſuffered here below;
'Tis to correct thoſe dangerous ſweets,
That elſe would poiſon grow.

VI.

So Storms are rais'd to clear the Air,
And chaſe the Clouds away;
So Weeds grow up to cure our Wounds,
And all our Pains allay.

VII.

How often, Lord, do we miſtake,
When we our Plots deſign!
Rule thou hereafter thine own World;
Only thy ſelf be mine.

VIII.

Or rather, Lord, let me be thine;
Elſe I am not mine own:
Give me thy ſelf, or take thou me;
Undone, if left alone.

IX.

To thee great God of Heav'n and Earth!
Each Knee for ever bow;
May all thy Bleſſed ſing above,
And we adore below.

1 Theſ. 5. 2. 6, 9, 10. *For your ſelves know perfectly, that the Day of the Lord ſo cometh, as a Thief in the Night: Therefore let us not ſleep, as do others: But let us watch, and be ſober. For God hath not appointed us to wrath; but to obtain Salvation, by our Lord Jeſus Chriſt, who died for us, that whether we wake or ſleep, we ſhould live together with him.*

A Hymn.

I.

My Soul; What's all this World to thee;
This World of ſin and wo;
Where only Senſe can taſte its ſweets,
And thoſe unwholſom too?

II.

Truth is thy Food, Truth thy Delight,
Which cannot here be free:
Thy Mind was born to know and love,
What this Life ne'er can ſee.

III.

Malicious World, how doſt thou lay,
And cover thy falſe baits!
Here, thoſe of Pleaſure, there of Gain,
Each for our Ruins waits.

IV.

Unhappy we, it is our fault;
'Tis we our Life abuse:
The World presents a furnish'd Shop,
And we the Tools misuse.

V.

So have I seen, a little Child,
If Nurse but turn her Eye;
Instead of Hast, take hold o'th Blade,
And cut it self and cry.

VI.

This little Child, alas am I;
Self-will'd, self-wounded too:
But Lord, turn not thy Face away,
Lest I my self undo.

VII.

O make me still to use this World,
That I the other gain:
O make me so the other love,
That this its end attain.

VIII.

Its End, to breed up Souls for Heav'n;
Then be it self new drest:
No more Corruption, no more Change,
But one perpetual rest.

IX.

To Father, Son, and Holy Ghost,
The undivided Three,
One equal Glory, one same praise,
Now and for ever be.

Eph. 3. 20, 21. *Now unto him that is able to do exceeding abundantly, above all that we aſk or think, according to the power that worketh in us, unto him be Glory in the Church, by Chriſt Jeſus, throughout all ages, world without end,* Amen.

A Hymn.

SWEET Jeſu! why, why doſt thou love,
Such worthleſs things as we?
Why is thy Heart ſtill towards us,
Who ſeldom think on thee?

II.

Thy Bounty gives us all we have,
And we thy Giſts abuſe;
Thy Bounty gives us ev'n thy ſelf,
And we thy ſelf refuſe.

III.

My Soul, and why, why do we love,
Such wretched things as theſe?
Theſe that withdraw us from our Lord,
And his pure Eyes diſpleaſe.

IV.

Break off, and be no more a Child,
To run, and ſweat, and cry;
While all this ſtir, this huge concern,
Is only for a Fly.

V.

V.

Some silly Fly, that's hard to catch,
And nothing when 'tis caught;
Such are the Toys thou striv'st for here,
Not worth a serious Thought.

VI.

Break off, and raise thy Manly Eye,
Up to those Joys above;
Behold all those thy Lord prepares,
To Woo, and Crown thy Love.

VII.

Alas, dear Lord, I cannot love,
Unless thou draw my Heart:
Thou who thus kindly mak'st me know,
O make me do my part.

VIII.

Still do thou love me, O my Lord!
That I may still love thee:
Still make me love thee, O my God!
That thou may'st still love me.

IX.

Thus may my God, and my poor Soul,
Still one another love;
Till I depart from this low World,
To enjoy my God above.

X.

To thee, great God, to thee alone,
One Coeternal Three,
All pow'r and praise, all joy and bliss,
Now, and for ever be.

Amen.

1 Cor.

1 Cor. 2. 9. *Eye hath not ſeen, nor Ear heard, neither have entred into the Heart of Man, the things which God hath prepared for them that love him.*

A Hymn.

I.

WHY do we ſeek felicity
Where 'tis not to be found;
And not, dear Lord, look up to thee,
Where all Delights abound?

II.

VVhy do we ſeek for Treaſure here,
On this falſe barren Sand?
VVhere nought but empty Shells appear,
And marks of Shipwrack ſtand?

III.

O VVorld, how little do thy joys,
Concern a Soul that knows
It ſelf not made for ſuch low toys,
As thy poor Hand beſtows!

IV.

How croſs art thou to that Deſign,
For which we had our Birth!
Us, who were made in Heaven to ſhine,
Thou bow'ſt down to thy Earth.

V.

Nay to thy Hell, for thither ſink
All that to thee ſubmit:
Thou ſtrew'ſt ſome Flowers on the brink,
To drown us in the Pit.

VI.

World, take away thy Tinsel Wares,
That dazzle here our Eyes;
Let us go up above the Stars,
Where all our Treasure lies.

VII.

The way we know our dearest Lord,
Himself is gone before;
And has engag'd his Faithful Word,
To open us the Door.

VIII.

But O my God! reach down thy Hand,
And take us up to thee;
That we about thy Throne may stand,
And all thy Glories see.

Heb. 4. 13. *All things are naked and opened unto the Eyes of him, with whom we have to do.*

A Hymn.

I.

WAKE now, my Soul, and humbly hear,
What thy mild Lord commands;
Each Word of his will charm thine Ear;
Each Word will guide thy Hands.

II.

Hark how his sweet and tender care,
Complies with our weak Minds.
What e're our state and Temper are,
Still some fit work he finds.

III.

III.

They that are Merry, let them ſing,
And let the Sad Hearts pray;
Let thoſe ſtill ply their chearful VVing,
And theſe their ſober VVay.

IV.

So mounts the early chirping Lark,
Still upward to the Skies:
So ſits the Turtle in the dark,
Sighing out Moans and Cries.

V.

And yet the Lark, and yet the Dove,
Both ſing, though ſeveral parts:
And ſo ſhould we, how e'er we move,
VVith light or heavy Hearts.

VI.

Or rather both ſhould thus aſſay,
And their croſs Notes unite;
Both grief and joy ſhould ſing and pray;
Since both ſuch hopes invite.

VII.

Hopes that all preſent Sorrow heal,
All preſent joy tranſcend;
Hopes to poſſeſs, and taſte, and feel,
Delights that never end.

VIII.

All glory to the Sacred Three.
All honour, power, and praiſe.
As at the firſt, may ever be,
Beyond the end of Days.

Amen.

Rev.

Rev. 4 11. *Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for thou haſt created all things, and for thy Pleaſure, they are and were Created.*

A Hymn.

I.

HARK, *my Soul, how every thing*
Strives to ſerve our bounteous King:
Each a double Tribute pays,
Sings its part, and then obeys.

II.

Nature's chief and ſweeteſt Quire,
Him with cheerful Notes admire:
Chanting every Day their Lauds,
While the Grove their Songs applauds.

III.

Though their Voices lower be,
Streams have too their Melody:
Night and Day they warbling run;
Never pauſe, but ſtill ſing on.

IV.

All the Flowers that gild the Spring,
Hither their ſtill Muſick bring:
If Heaven bleſs them, thankful they
Smell more ſweet, and look more gay.

V.

Only we can ſcarce afford,
This ſhort Office to our Lord:
We on whom his Bounty flows,
All things gives, and nothing owes.

VI.

VI.

VVake for ſhame, my ſluggiſh Heart,
VVake, and gladly ſing thy part:
Learn of Birds, and Springs, and Flowers,
How to uſe thy Nobler Powers.

VII.

Call whole Nature to thy aid,
Since 'twas he whole nature made;
Joyn in one Eternal Song,
VVho to one God all belong.

VIII.

Live for ever glorious Lord,
Live by all thy VVorks ador'd:
One in Three, and Three in one,
Thrice we bow to thee alone.

Amen.

The Cloſe.

Prayer's like a Vapour, ſum'd from Earth that
flies,
To th'Gates of Heav'n, it never ſtops i'th' Skies.
If Faith and it be joyn'd, it will obtain,
And melt into a firſt and latter Rain:
If Faith forſake her, and they part in ſunder,
It falls in Thunderbolts, at leaſt in Thunder.

The End of the Eighth Part.

A New-Years-Gift;

CONTAINING

Soliloquies on ſeveral places in St. *Matthew*'s Goſpel.

PART IX.

The Eaſtern Sages.

Mat. 2. 1, 2, 3. *Now when Jeſus was born in* Bethlehem *of* Judea, *in the days of* Herod *the King, behold there came wiſe Men from the Eaſt to* Jeruſalem, *ſaying, where is he that is born King of the Jews? for we have ſeen his Star in the Eaſt, and are come to Worſhip him. When* Herod *the King had heard theſe things, he was troubled, and all* Jeruſalem *with him.*

Soliloquy.

THeſe are the only true wiſe men who uſe their Learning to find out Heaven; they had no ſooner notice of a Re-

Redeemers Birth, but they grew angry with time it ſelf till they had begun their eager Journey: Go on bleſt Pilgrims in your holy Voyage, and let no difficulties divert your purpoſe: Behold a bright Star ſhall guide you in your way, and ſafely Conduct you to the Sun of Juſtice; loſe not too long your time in the Diſtractions of the City, nor concern your ſelves in the politick Troubles of the Court, but ſpeedily purſue your Journey you ſo piouſly have begun.

Herods *Subtilty.*

Verſe 7, 8, 9, 10, 11, 12. *Then* Herod, *when he had privily called the wiſe men, enquired of them diligently what time the Star appeared; and he ſent them to* Bethlehem, *and ſaid, Go and ſearch diligently for the young Child, and when you have found him, bring me word again, that I may come and Worſhip him alſo: When they had heard the King, they departed, and lo, the Star which they ſaw in the Eaſt went before them, till it came and ſtood over where the young Child was. When they ſaw the Star they rejoyc'd with exceeding great joy; and when they were come into the houſe, they ſaw the young Child with* Mary *his Mother, and fell down, and worſhipped him: And*

when they had opened their Treaſures, they preſented unto him Gifts; Gold, *and* Frankincenſe, *and* Myrrh; *and being warned of God in a Dream, that they ſhould not return to* Herod, *they departed into their own Country another way.*

Soliloquy.

TAKE heed you bold Offenders, God is not mocked, but ſees and diſappoints your Councils as he pleaſes: Fear not, you perſeverers in Virtue, God will not leave you, he'll kindle a new Star to enlighten your way, and ſend his Angel to prevent your danger; that you may enter at laſt his holy preſence, and adore your Jeſus, and Saviour, for ever. Prepare for him your *Gold* in Alms, and your *Frankincenſe* in Devotion, and your *Myrrh* in a Life of Chriſtian Mortification and Repentance. And when thou haſt called us to the knowledge of thy Truth, by thy marvellous Light, and redeemed us from our vain Converſation; O let us never return unto folly, but take another way to our true home in Heaven; (following thy Word, that Light unto our Feet, and Lanthorn to our Paths) until we come to that Eternal Viſion, where we ſhall ſee thee, not in an earthly Stable, but an heavenly Palace; not receiving Gifts from Men,

Men, but beſtowing Crowns, and Palms, and Robes upon thy Servants; and inſtead of accepting from Men, preſenting to the Father of Lights a Golden Cenſor full of Incenſe, and ſweet Odours, which are the Prayers of the Saints: Among which (we beſeech thee) to accept and preſent theſe of ours to thy Eternal Father, O compaſſionate Jeſu! to whom with thy holy and bleſſed Spirit, be all Honour, and Glory, *Amen.*

The Angel's appearing to Joſeph.

Ver. 13, 14, 15. *And when they were departed, behold, the Angel of the Lord appeareth to* Joſeph *in a Dream, ſaying, Ariſe, and take the young Child, and his Mother, and flee into* Egypt, *and be thou there, until I bring thee word: for* Herod *will ſeek the young Child to deſtroy him. When he aroſe he took the young Child, and his Mother by Night, and departed into* Egypt: *And was there until the death of* Herod, *that it might be fulfilled which was ſpoken of the Lord, by the Prophet, ſaying, out of* Egypt *have I called my Son.*

Soliloquy.

NOTHING, O my God can be hid from thee, but thy all-piercing Wiſdom clearly

ſees it; nothing can reſiſt againſt thee, but thy Almighty Power abſolutely Commands it: And ſhall our Faith be ſtill ſo little, as to doubt in thy Providence? Thou ſendeſt even thy Angels to foretel us of the danger, and propoſe us the ready way to ſecure our deliverance: Thou waſt, O Lord, no ſooner born, but near Perſecution! *Herod* ſought thy Life to deſtroy it! making thee to fly before thou waſt able to go! and baniſhing thee to ſeek a Refuge in an Enemies Country! Give us Grace (we beſeech thee) to value thy Love, and to imitate thy Prudence; who fledſt from thy Perſecuters, not out of fear of them, or death it ſelf; but out of deſire to preſerve thy ſelf unto that great Work for which thou waſt ordained; for the doing and ſuffering of thy Fathers Will, both as to our Salvation and Example.

The ſlaying of the Innocents.

Ver. 16, 17, 18. *Then* Herod *when he ſaw that he was mocked of the wiſe men, was exceeding wroth, and ſent forth, and ſlew all the Children that were in* Bethlehem, *and in all the Coaſts thereof, from two years old, and under, according to the time which he had diligently enquired of the wiſe men: Then was fulfilled that which*

which was ſpoken by Jeremy *the Prophet, ſaying, In* Rama *was there a Voice heard, Lamentation, and Weeping, and great Mourning;* Rachel *weeping for her Children, and would not be comforted becauſe they are not.*

Soliloquy.

AND why, O thou God of Juſtice, why doſt thou patiently permit ſuch intolerable Cruelties? Barbarouſly they tear the ſucking Children from the Nurſes Breſts, and daſh out their Brains before their Mothers Faces: Diſpute not Curious Man, the Secrets of Providence; all the ill that's done is for the good of the Sufferers: The little Infants are untimely ſlain, but their ſins are prevented, that might elſe have undone them; the helpleſs Innocents are inhumanely murthered, but they reign for ever with the Crowns of Martyrs: Lord, make us become as little Children, though it cannot be for Innocence, yet at leaſt for Penitence, and aptneſs unto Mourning! That however a ſinful *Nicodemus* cannot re-enter his Mothers Womb, yet bathed in our own Tears and thy Blood, like *Naaman* waſhe in *Jordan* our fleſh may come again as a little Child (our Leproſie of ſin being cured) and ſo we may be born again; becoming

Chriſt's little ones: in all holy Obedience to his Righteous Laws, and grant that we may increaſe in all humility, chearfulneſs and affection one towards another, *Amen.*

Joſeph's *departure from* Egypt.

Ver. 19, 20, 21. *But when* Herod *was dead, behold an Angel of the Lord appeareth in a Dream to* Joſeph *in* Egypt, *ſaying Ariſe, and take the young Child and his Mother, and go into the Land of* Iſrael: *for they are dead which ſought the young Child's Life: And he aroſe, and took the young Child, and his Mother, and came into the Land of* Iſrael, *&c.*

Soliloquy.

AT laſt the Wolf muſt dye, and be called to account for all the Lambs he has worryed; at laſt the Patient will ſurely be relieved, and the times of ſafety return to the Innocent. For the Eye of our Lord ſtill watches over the Juſt, and his provident Hand wiſely directs their ſteps: Sorrow and Heavineſs may endure for an Evening, but Joy and Mirth ſhall refreſh the Morning: Here you perhaps may be threatned with danger, but in another City dwell in Peace: Hide us O Lord in the Cliſts of the Rock from the ſpiritual tyranny of Sin and Satan, and in reſpect

of

of both, under the ſhadow of thy Wings, let be our refuge, until the tyranny be over-paſt, *Amen.*

John *the* Baptiſt's *Preaching.*

Chap. 3. 1, 2, 3, 4. *In thoſe days came* John *the Baptiſt preaching in the wilderneſs of* Judea; *and ſaying, repent ye, for the Kingdom of Heaven is at hand; for this is he that was ſpoken of by the Prophet* Eſaias, *ſaying, the Voice of one crying in the Wilderneſs, Prepare ye the way of the Lord, make his Paths ſtrait; and the ſame* John *had his raiment of Camels Hair, and a Leathern Girdle about his Loins; and his meat was Locuſts and wild Honey.*

Soliloquy.

SO it became the great precurſor of the *Meſſias*, to lead a Life of Retirement and Auſterity, whoſe Office was to teach the Doctrine of Repentance for remiſſion of ſins, and proclaim to the World the approach of the Kingdom of Heaven: That he might be both a burning Light in himſelf, and a ſhining one to others. His Dwelling was in a Cave of the Deſart, and his Lodging on the hard Cold Earth; his Cloaths were harſh and rugged, and his Dyet mean and unpleaſant; and all he practiſed exactly ſuitable to what he

preacht: And as thou didſt vouchſafe, O Lord, to ſend this Meſſenger before thee, as well out of Compaſſion to us, as Preparation for thy ſelf; give us Grace to make ſome good uſe of both, and to exerciſe Compaſſion towards our Brethren; and likewiſe attend him in his Embaſſie of preparation, and gather up ſomewhat o his Piety, Obedience, Humility, Zeal, Auſterity, Self-denial, and Reſignation, and whatever thou knoweſt is needful either for our Souls or Bodies, *Amen.*

The Phariſees *and* Sadducees *come to his Baptiſm.*

Ver. 7, 8, 9, 10. *But when he ſaw many of the* Phariſees *and* Sadducees *come to his Baptiſm, he ſaid unto them, O generation of Vipers, who hath warned you to flee from the Wrath to come? Bring forth therefore fruits meet for Repentance; and think not to ſay within your ſelves, we have* Abraham *to our Father; for I ſay unto you, that God is able of theſe Stones to raiſe up Children unto* Abraham: *And now alſo the Axe is laid unto the root of the Trees; therefore every Tree which bringeth not forth good Fruit, is hewn down and caſt into the Fire.*

Soli-

Soliloquy.

THUS ſpake the mild and generous Baptiſt; the common People he inſtructed with meekneſs, but the proud *Phariſees* he exclaimed againſt with vehemence; earneſtly reproving their falſe Confidences, and terribly threatning their unprofitable Lives: 'Tis not enough to be called the Children of the Church, but we really muſt obey the Commands of our Mother; it cannot be long e're our Tree muſt fall, O ſend us Lord the Dew of thy Grace, that we wither not away in Idleneſs, nor deceive our ſelves with the Leaves of Hypocriſie, leſt ſuddenly we be cut down and caſt into the Fire: But grant us, O Lord, Repentance unto Salvation, never to be repented of; that having ſerved thee (to the utmoſt of our Talents) in our Generation, we may at length contentedly retire, by what way thou pleaſeſt, into thoſe many Manſions thou haſt prepared for us, *Amen.*

The Apoſtles the Light of the World.

Chap. 5. 14, 15, 16. *Ye are the light of the World. A City that is ſet on a Hill cannot be hid. Neither do men light a Candle, and put it under a Buſhel; but on a Candleſtick,*

dleſtick, and it giveth Light to all that are in the Houſe. Let your Light ſo ſhine before Men, that they may ſee your good works, and glorifie your Father which is in Heaven.

Soliloquy.

SANCTIFIE, O Lord, the Paſtors of thy Church, and make us duly reſpect them as the preſervers of Religion: Illuminate their Underſtandings with the light of Knowledge, and inflame their Wills with the Fire of thy Love. That their good Lives may ſhine before us, and our Obedience follow them; and both together bring us all to thee. Thou haſt given us the Light of thy glorious Goſpel more than to other Nations, who never heard of a crucified Saviour, and juſtly thou requireſt of us a proportionate return: Accompliſh, O Lord, thy merciful beginnings towards us, thou who cam'ſt to fulfill all things! And with thy heavenly Grace govern both Prieſt and People.

Bearing Injuries with Patience.

Ver. 37, 38, 39. *Let your Communication be yea, yea, nay, nay, for whatſoever is more than theſe, cometh of Evil. Ye have heard that it hath been ſaid, an Eye for an Eye, and a Tooth for a Tooth: But I*

ſay

ſay unto you, that ye reſiſt not Evil; but whoſoever ſhall ſmite thee on thy right Cheek, turn to him the other alſo, &c.

Soliloquy.

SO make us, Lord, converſe with a modeſt Calmneſs, ſince ſeldom the things we treat of, deſerve our Paſſion: So make us bear an Injury with Patience, that inſtead of revenging it, we be ready to bear a Second. Still guide our Life by that Golden Rule, to deal with others, as we would be dealt with our ſelves. O make us freely pardon the miſcarriages of thoſe we live with; and rather than contend with their frowardneſs about little things, loſe a little more.

Do Good for Evil.

Ver. 43, 44, 45, 46, 47, 48. *Ye have heard, that it hath been ſaid, thou ſhalt love thy Neighbour, and hate thine Enemy: But I ſay unto you, love your Enemies, bleſs them that curſe you, do good to them that hate you, and pray for them that deſpiteſully uſe you and perſecute you; that ye may be the Children of your Father which is in Heaven: For he maketh his Sun to riſe on the Evil and on the Good, and ſendeth Rain on the Juſt, and on the Unjuſt. For if ye love them which love you, what Re-*

ward

ward have ye? Do not even the Publicans the same? And if ye salute your Brethren only, what do you more than others? Do not even the Publicans so? Be ye therefore perfect, even as your Father which is in Heaven is perfect.

Soliloquy.

HOW Wise and Holy are thy Commands, O Lord! How sweetly enforced with fit, and evident, and familiar Arguments! Be thou my Sovereign King, O glorious Jesu! Be thou my Souls Director for ever. Thou tellest me my Duty, and enablest me to do it; thou settest me to work, and promisest me a rich Reward; and infallibly wilt perform every Tittle of thy Word.

Hypocritical Fasting, and Alms giving.

Chap. 6. 1, 16, &c. *Take heed that ye do not your Alms before Men, to be seen of them; otherwise you have no Reward of your Father which is in Heaven. Moreover when you fast, be not as the Hypocrites, of a sad Countenance; for they disfigure their Faces, that they may appear unto Men to Fast: Verily I say unto you, they have their Reward,* &c.

Soliloquy.

Soliloquy.

WO to thoſe fooliſh Hypocrites, who here expect their Reward, and blindly neglect their true Felicity: What is alas! the applauſe of Men, but a little breath, which at beſt is vain, and often unwholſom! No, no, dear Lord, let all our hopes look up towards thee, and the Eternal Glory thou reſerveſt for us hereafter. Shall I give Alms, and Faſt and Pray, only to be ſeen of Men; who as eaſily can diſſemble in their Praiſes, as I can counterfeit to deſerve them? Shall I loſe all my Coſt and Labour for an empty Shadow, which wiſely manag'd, would gain me Heaven it ſelf?

The eager purſuit of Worldly things.

Ver. 31, 32, 33, 34. *Take no thought, ſaying, what ſhall we Eat? or what ſhall we Drink? or wherewithal ſhall we be Cloathed? (For after all theſe things do the Gentiles ſeek,) for your Heavenly Father knoweth that ye have need of all theſe things. But ſeek ye firſt the Kingdom of God, and his Righteouſneſs, and all theſe things ſhall be added unto you. Take therefore no Thought for the Morrow, for the Morrow ſhall take thought for the things of it ſelf; ſufficient unto the Day is the evil thereof.*

Soliloquy.

Soliloquy.

WHERE are you now, you boasters of unprofitable Sciences? What can your Learned Follies shew, compared to these Divine Conclusions? What can your finest Wits produce, like these incomparable Arguments? Take then away your painful Trifles, and give me the Words of Eternal Life. All that your Studies promise, is vanity; all they perform is vexation of Spirit. Here 'tis alone you must seek for solid truth, and here alone find rest for your Souls.

The sum of the Commandments.

Chap. 7. 12. *Therefore all things whatsoever ye would that Men should do to you, do ye even so to them, for this is the Law and the Prophets.*

Soliloquy.

HARK, O my Soul! how thy gracious Lord, often repeats this Golden Rule, exalting it as the Sum and quintessence of all his Commandments, *Whatsoever ye would that Men should do to you, do ye even so to them; for this is the Law and the Prophets.* Lay then aside all rude and churlish Humours, and stand prepared for the peaceful influences of Heaven: Ask of thy

thy mild Redeemer who kindly invites thy Prayer, and induſtriouſly ſollicites thy Hope; ask, and he will ſurely give thee the Vertue himſelf ſo particularly recommends.

A Heavenly Caveat.

Ver. 15, 16, 17, 18, 19, 20. *Beware of falſe Prophets, which come to you in Sheeps Cloathing, but inwardly they are ravening Wolves: Ye ſhall know them by their Fruits. Do Men gather Grapes of Thorns, or Figs of Thiſtles? Even ſo every good Tree bringeth forth good Fruit; but a corrupt Tree bringeth forth evil Fruit. A good Tree cannot bring forth evil Fruit, neither can a corrupt Tree bring forth good Fruit. Every Tree that bringeth not forth good Fruit, is hewn down and caſt into the Fire: Wherefore by their Fruits ye ſhall know them.*

Soliloquy.

'Tis not, I ſee, a few fair Leaves, or promiſing Bloſſoms, but the Fruit it bears that commends the Tree. 'Tis not a form of Words or outward Ceremonies, that can ſave our Souls, but the cordial love of God and our Neighbour. Though we ſhould know all Myſteries, and ſpeak them with the Tongues of Angels; though we had

had all Faith, and could remove Mountains; yet if we aim at Heaven, nothing can carry us thither, nothing can enter us there, but the cordial Love of God, and Charity to all the World.

What they are compared to, which fulfil Christ's Sayings.

Ver. 24, 25, 26, 27. *Whosoever heareth these Sayings of mine, and doth them, I will liken him unto a wise Man, which built his House upon a Rock; and the Rain descended, and the Floods came, and the Winds blew, and beat upon that House, and it fell not, for it was founded upon a Rock. And every one that heareth these Sayings of mine, and doth them not, shall be likened unto a Foolish Man, which built his House upon the Sand; and the Rain descended, and the Floods came, and the Winds blew, and beat upon that House, and it fell, and great was the fall thereof.*

Soliloquy.

O that our Ears had heard these Holy Words, and heard them immediately from that Sacred Mouth! How deep would each Syllable have been printed in our Memory! how powerfully would each Sentence have drawn our Affections! Supply, O gracious Lord, this our unhappiness,

neſs, and make us build our Faith on thee, and our Life on our Faith; that we ſtand unſhaken in the Day of our Trial. When we now read thy bleſſed Words, if we read them as we ought, they fill our Hearts with Love and Admiration: What would they have done, had we heard them from thy ſelf?

The Centurions Servant Healed.

Chap. 8. 5, 6, 7, 8, &c. *And when Jeſus was entred into* Capernaum, *there came unto him a Centurion, beſeeching him, and ſaying, Lord, my Servant lieth at Home, ſick of the Palſie, grievouſly tormented. And Jeſus ſaith unto him, I will come and Heal him. The Centurion anſwered and ſaid, Lord, I am not worthy that thou ſhouldeſt come under my Roof; but ſpeak the word only, and my* Servant *ſhall be healed,* &c.

Soliloquy.

NEVER will I ſo confide in my own Prayers, that I neglect the interceſſion of others; never will I ſo rely on others, that I ceaſe to endeavour for my ſelf. Still, O my Soul, let us uſe all the means we can, and then reſt ſecure in the Mercy of our God: Let our good Lives make way for our acceptance, and our Faith and Humility,

lity, preſent our Petitions; 'tis eaſie for his power to help us; 'tis natural for his goodneſs to relieve us.

Jeſus caſteth out Devils, and healeth the Sick.

Chap. 8. 16, 17. *When the Even was come, they brought unto him many that were poſſeſſed with Devils; and he caſt out the Spirits with his Word, and healed all that were Sick, that it might be fulfilled which was ſpoken by* Eſaias *the Prophet, ſaying, himſelf took our Infirmities, and bare our Sickneſſes.*

Soliloquy.

LORD! How concern'd we are in what belongs to our Bodies! how buſily we throng about thee, to be heal'd of our Sickneſſes! But when do we take to heart the intereſts of our Souls? When do we ſeek in earneſt to be cured of our Sins? O lift us up, dear Lord! and immediately we ſhall riſe, and run with chearfulneſs the ways of thy Commandments: Our wounded Nature lies ſick and hopeleſs, till thy all-ſufficient Grace vouchſafe to viſit us: Of our ſelves, alas, we cannot move one ſtep, till thy tender Mercy take us by the Hand.

The Diſciples poſſeſſed with Fear on the Sea.

Ver. 24, 25, 26, 27. *And behold, there aroſe a great Tempeſt in the Sea, inſomuch that the Ship was covered with the waves; but he was aſleep. And his Diſciples came to him, and awoke him, ſaying, Lord ſave us, we periſh: And he ſaith unto them, why are ye fearful, O ye of little Faith? Then he aroſe, and rebuked the Winds and the Sea, and there was a great Calm.*

Soliloquy.

LET us not fear to be ſwallowed of our Enemies, though the Storm riſe never ſo high againſt us; let us not looſe the anchor of our hope, though the Waves ſwell over our Heads; for our Lord will aſſuredly riſe, and deliver us. When we are diſtreſſed with any danger or Temptation, and our Jeſus ſeems to be aſleep, and not regard us; let us go to him with Faith, and awake him with Prayer, and expect his Mercy with an humble Confidence. Let us laud and glorifie his Holy Name, whom his Providence yet ſuſtains alive: Whom he ſo long forbears to ſink, though our Sins have often provoked his Anger. Every thing afflicts us in

in this troubleſom World, but nothing ſo much as our own Iniquities. They like a heavy Yoke oppreſs our Necks, and keep down our Eyes from looking towards Heaven. But thou, O Lord, art gracious in all thy promiſes, and bounteouſly faithful in all thy performances.

Chriſt cureth the Blind and Dumb.

Chap. 9. 28, 29, 30, 31, 32, 33, 34. *And when Jeſus departed thence, Two Blind Men followed him, crying, and ſaying, thou Son of* David, *have Mercy on us: And when he was come into the Houſe, the blind Men came to him: And Jeſus ſaith unto them, believe ye that I am able to do this? They ſaid unto him, yea, Lord. Then touched he their Eyes, ſaying, according to your Faith be it unto you. And their Eyes were opened, and Jeſus ſtraitly charged them, ſaying, ſee that no Man know it. But they, when they were departed, ſpread abroad his fame in all that Country. As they went out, behold, they brought to him a dumb Man poſſeſſed with a Devil: And when the Devil was caſt out, the Dumb ſpake, and the Multitudes marvelled, ſaying, it was never ſo ſeen in* Iſrael. *But the Phariſees ſaid, he caſteth out the Devils, through the Prince of the Devils.*

Soliloquy.

Soliloquy.

NONE are ſo blind, as they that will not ſee: The *Phariſees* pride diſcerns no Miracle, while the Humble Multitude believe and admire: The *Phariſees* envy cavils at every thing, while the plain People confeſs the truth. Wonderful are thy Judgments, O Lord, who with holdeſt thy Graces from the Worldly wiſe, and beſtoweſt them on the Meek and Innocent. The Abuſers of thy Favours are deſervedly forſaken, and the wilful Contradictors of evident reaſon, thou juſtly abandoneſt to a reprobate ſenſe.

People ready for the Word.

Chap. 9. 36, 37, 38. *But when he ſaw the Multitudes, he was moved with Compaſſion on them, becauſe they fainted, and were ſcattered abroad, as Sheep having no Shepherd. Then ſaith he unto his Diſciples, the Harveſt truly is plenteous, but the Labourers are few. Pray ye therefore the Lord of the Harveſt, that he will ſend forth Labourers into his Harveſt.*

Soliloquy.

LOOK down, O God of Clemency on the Multitudes that once have known thee; look down with Pity on the Multi-

tudes

in this troubleſom World, but nothing ſo much as our own Iniquities. They like a heavy Yoke oppreſs our Necks, and keep down our Eyes from looking towards Heaven. But thou, O Lord, art gracious in all thy promiſes, and bounteouſly faithful in all thy performances.

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Soliloquy.

LOOK down, O God of Clemency on the Multitudes that once have known thee; look down with Pity on the Multitudes

tudes that never knew thee. Send forth, O Gracious Lord, thy faithful Labourers over all the Earth, to convince the froward, and enlighten the ignorant, and reduce the World to believe and obey thee. How many Nations lie miserably undone, by rejecting thy presence among them! How many Nations lye miserably undone, for want of thy coming among them!

Be wise as Serpents, and harmless as Doves.

Chap. 10. 16, 17, 18, 22. *Behold I send you forth as Sheep in the midst of Wolves; be ye therefore wise as Serpents, and harmless as Doves. But beware of Men; for they will deliver you up to the Counsels, and they will scourge you in their Synagogues, and ye shall be brought before Governours and Kings for my sake, for a Testimony against them, and the Gentiles,* &c. *And ye shall be hated of all Men for my Name sake: But he that endureth to the end, shall be saved.*

Soliloquy.

PITY, O Lord of Mercy, thy little Flock, that's scattered in the midst of Wolves; arm them, O gracious Jesu, on the one hand with Wisdom, and on the other with Innocence, and round about with thy encouraging Promises. *He that endure*

endures to the end, ſhall be ſaved. Then let my bittereſt Enemies oppreſs me, and my neareſt Relations betray me, and all the World for my Saviours ſake hate me: Still I will hope he'll in time deliver me, or which is better, in Eternity reward me.

Whom we ſhould fear.

Verſe 28. *Fear not them which kill the Body, but are not able to kill the Soul; but rather fear him, which is able to deſtroy both Soul and Body in Hell.*

Soliloquy.

And why do we wonder at the Croſſes of this World! Is it ſo new a thing that the Innocent are afflicted; or ſo intolerable an Injury, that a Friend betrays us? Be contented, O my Soul! 'tis enough for the Servant, that he be as his Maſter. If they ſo ſtrangely have treated our Lord, we may well expect how they'l deal with us. But after all their frowardneſs, we are ſure of this, if we ſuffer for him, we ſhall be glorified with him.

Chriſt pronounceth Wo to Chorazin *and* Bethſaida.

Chap. 11. 20, 21, 22. *Wo unto thee* Chorazin, *wo unto thee* Bethſaida; *for if the mighty*

mighty works which were done in you, had been done in Tyre *and* Sidon, *they would have repented long ago in Sackcloth and Aſhes. But I ſay unto you, it ſhall be more tolerable for* Tyre *and* Sidon *at the day of Judgment, than for you.*

Soliloquy.

WO to thoſe wilful Souls, whoſe Paſſion ſo blinds their Reaſon, that they hear the Argument, and will not underſtand its Evidence; that they ſee the Wonder, and will not perceive the Miracle. But Truth at laſt ſhall triumph over Error, and Wiſdom be juſtified of all her Children. Wo to thoſe froward Spirits, who call Good Evil, and Evil Good, who quarrel with Auſterities, as Melancholy and Superſtitious, and cenſure a familiar Virtue as ſlack and undiſciplin'd, and croſs interpret every thing to a perverſe ſenſe.

Chriſt's Yoke eaſie.

Chap. 11. 28, 29, 30. *Come unto me, all ye that labour, and are heavy laden, and I will give you reſt. Take my Yoke upon you, and learn of me, for I am meek and lowly in Heart, and ye ſhall find reſt unto your Souls: For my Yoke is eaſie, and my Burden is light.*

Soliloquy.

Soliloquy.

FEAR not my Soul, thy Lord is ſtronger than thy Enemies, and if thou believeſt in him, will make thee ſtronger too; thou ſhalt overcome their Temptations, and moreover triumph over thy Paſſions. And to raviſh thy Heart with the beſt of Joys, thy Name ſhall be written in Heaven. If thou wilt come to him, who ſo kindly invites thee, thy burthen ſhall be lightned, and thy Yoke made eaſie, and thy Labours refreſh'd.

The Diſciples pluck the Ears of Corn.

Chap. 12. 1, 2, 3, 4, 5, 6, 7, 8. *At that time Jeſus went on the Sabbath-day through the Corn, and his Diſciples were an Hungred, and began to pluck the Ears of Corn, and to eat. But when the Phariſees ſaw it, they ſaid unto him, behold, thy Diſciples do that which is not lawful to do upon the Sabbath Day. But he ſaid unto them, have ye not read what* David *did, when he was an Hungred, and they that were with him, how he entred into the Houſe of God, and did eat the Shew-bread which was not lawful for him to eat, neither for them which were with him, but only for the Prieſts? Or have you not read in the Law,*

how that on the Sabbath Days the Priests in the Temple profane the Sabbath, and are blameless? but I say unto you, that in this place, is one greater than the Temple. But *if you had known what this meaneth,* I will have Mercy, and not Sacrifice, *ye would not have Condemned the Guiltless. For the Son of Man is Lord even of the Sabbath Day.*

Soliloquy.

HOW prone are we to censure others, before we are inform'd of their true Circumstance! How ready, O Lord, art thou to excuse the Innocent, and industriously argue in defence of the truth! Thou knowest the meaning of these Heavenly Words, and delightest in their mildest Sense, *I will have Mercy, and not Sacrifice.* Deliver us, O Lord, from pretending a false necessity to dispense with thy Discipline: Deliver us from scrupling at a true necessity, to prejudice with our affected rigour the end of Discipline.

Christ convinceth the Jews.

Ver. 9, 10, 11, 12, 13. *And when he was departed thence, he went into their Synagogue; and behold there was a Man which had his Hand withered: And they asked him, saying, is it lawful to heal on the Sabbath*

Sabbath Days? that they might accuſe him. And he ſaid unto them, What Man ſhall there be among you, that ſhall have one Sheep, and it fall into a Pit on the Sabbath Day, will he not lay hold on it, and lift it out? How much then is a Man better than a Sheep? Wherefore it is lawful to do well on the Sabbath Days. Then ſaith he to the Man, ſtretch forth thine Hand: And he ſtretched it forth, and it was reſtored whole, like as the other.

Soliloquy.

Can there be Words more familiar than theſe? and yet their Paſſions will not underſtand them Can there be demonſtration more evident than this? and yet their blindneſs will not ſee it. Teach us, O thou Wiſdom of Heaven! to argue thus convincingly, and teach us to yield to ſuch convincing Arguments. At once thou bendeſt thy awful Brow in reproof of their perverſeneſs, and grieveſt with hearty ſorrow in pity of their Miſeries. Every way thou takeſt to convert them to thy truth; every means thou uſeſt to perſwade them to be happy.

Eſay's *Propheſie of Chriſt.*

Ver. 20, 21. *A bruiſed Reed ſhall he not break, and ſmoaking Flax ſhall he not*

quench, till he ſend forth Judgment unto Victory: And in his Name ſhall the Gentiles truſt.

Soliloquy.

O! may we Bleſſed Jeſu! be filled with Zeal, and diſcourſe and conſult with one another what we ſhall do to thee in acknowledgment of thy Miracles, and return for all thy Mercies. We will adore thy Perſon, and publiſh thy Power, and in thy Name place all our Confidence. Pity our Frailties, O thou who breakeſt not a bruiſed Reed: Inflame our Charity, thou who quencheſt not the Smoaking Flax; and conquer all our Paſſions, thou great exemplar of Peace and Meekneſs.

The Parables of the Treaſure, and the goodly Pearls.

Chap. 13. 43, 44, 45, 46. *Then ſhall the Righteous ſhine forth as the Sun in the Kingdom of their Father. Who hath Ears to hear, let him hear. Again, the Kingdom of Heaven, is like unto a Treaſure hid in a Field; the which, when a Man hath found, he hideth, and for Joy thereof, goeth and ſelleth all that he hath, and buyeth that Field. Again, the Kingdom of Heaven is like unto a Merchant-Man, ſeeking goodly Pearls;*

Pearls; who when he had found one Pearl of great price, he went and ſold all that he had, and bought it.

Soliloquy.

THIS is alas! too true of us, and our unhappy Country; where Chriſtianity is like unto a Treaſure hid in a Field, which they that ſeek, can ſcarcely find; and they that find, will not diſcover its right Principles. Lord, let thy Parables be thorowly verified, and make us gladly part with all to purchaſe it. Heaven is a Treaſure of incomparable Riches; Heaven is a Pearl of ineſtimable price.

The Day of Judgment.

Chap. 13. 47, 48, 49, 50. *The Kingdom of Heaven is like unto a Net that was caſt into the Sea, and gather'd of every kind, which when it was full, they drew to ſhore, and ſat down, and gathered the good into Veſſels, but caſt the bad away. So ſhall it be at the end of the World: The Angels ſhall come forth, and ſever the wicked from among the Juſt, and ſhall caſt them into the Furnace of Fire, there ſhall be wailing and gnaſhing of Teeth.*

Soliloquy.

SPEAK thou within us, deareſt Lord, that we may hear and underſtand thy Voice: Draw us to thy ſelf with thy ſpecial Grace, that we may believe and follow thy Commands: So that we ſcape that dark unquenchable Fire, and ſhine with thee in thy Kingdom for ever. Send forth thy Holy Angels, O glorious Jeſu! Send them with ſpeed in relief of thy Children; command them to diſſipate and ſcatter all Atheiſm and Faction from amongſt us, and reduce to thy obedience the Workers of Iniquity.

Faith a neceſſary Virtue.

Chap. 17. 19, 20, 21. *Then came the Diſciples to Jeſus apart, and ſaid, why could not we caſt him out? And Jeſus ſaid unto them, becauſe of your Unbelief: For verily I ſay unto you, if ye have Faith, as a Grain of Muſtard-Seed, ye ſhall ſay unto this Mountain, remove hence to yonder place, and it ſhall remove, and nothing ſhall be unpoſſible unto you. Howbeit, this kind goeth not out, but by Prayer and Faſting.*

Soliloquy.

Soliloquy.

THUS will I ſtrive to do, O Gracious Lord, in all my unſucceſsful Endeavours; not murmure up and down againſt thy Providence, but privately retire to thee alone, and there lay open all my Difficulties. Thou wilt readily inſtruct my doubts, and thou wilt willingly ſupply defects. O make my Faith as a Grain of Muſtard-ſeed, vigorous and fruitful, and nothing then can ſeem impoſſible to me: Nothing that concerns the Salvation of my Soul; and nothing elſe ſhould concern me, to hinder me from Eternity.

Chriſt payeth Tribute.

Ver. 24, 25, 26, 27. *And when they were come to* Capernaum, *they that received Tribute-Money came to* Peter, *and ſaid, doth not your Maſter pay Tribute? He ſaith, yes. And when he was come into the Houſe,* Jeſus *prevented him, ſaying, What thinkeſt thou* Simon? *Of whom do the Kings of the Earth take Cuſtom or Tribute? of their own Children, or of Strangers?* Peter *ſaith unto him, of Strangers.* Jeſus *ſaith unto him, then are the Children free. Notwithſtanding, leſt we ſhould offend them, go thou to the Sea, and caſt an Hook, and take up the Fiſh that*

firſt cometh up: And when thou haſt opened his Mouth, thou ſhalt find a piece of Money, that take, and give unto them for me and thee.

Soliloquy.

O glorious Maſter of Peace and Charity! who, though indeed the King of Kings, and Lord of Lords, yet were pleas'd to decline the claim of thy Priviledge, and rather do a Miracle, than not prevent a Scandal. Be thou the King of our Souls; and may all we have, and are, pay Tribute to thy Majeſty. Make us, O Lord, not only for Fear, but Conſcience, perform our Duty to the publick Magiſtrate; and learn to wave even our own Right, for love of Peace, and good Example to others.

Chriſt exhorts his Diſciples to forgive one another.

Chap. 18. 18, 19, 20. *Verily I ſay unto you, whatſoever ye ſhall bind on Earth, ſhall be bound in Heaven, and whatſoever ye ſhall looſe on Earth, ſhall be looſed in Heaven. Again, I ſay unto you, that if Two of you ſhall agree on Earth, as touching any thing they ſhall ask, it ſhall be done for them of my Father which is in Heaven. For where Two or Three are gathered together*

ther in my Name, there am I in the midst of them.

Soliloquy.

O thou Eternal Shepherd of our Souls! who appointest thy Holy Angels to be our Keepers, and cam'st down thy self to seek us when we were gone astray, and broughtest us Home to thine own fold. Lord! 'tis thy Will that not one of us should perish; O, make it our Will too, and we shall all be safe. Thou who instructest thy Sheep to be mild to one another, and humbly submit to the Government of their Pastors; 'tis thou alone unto whom all adoration is due, and has promised to obtain for us whatever we ask in thy great Name.

To forgive often.

Ver. 21, 22. *Then came* Peter *to him, and said, Lord, how oft shall my Brother sin against me, and I forgive him? till Seven times?* Jesus *saith unto him, I say not unto thee until Seven times; but until Seventy times Seven.*

Soliloquy.

LORD let them still continue their Trespasses against me: Do not I still repeat my Sins against thee? Let me pardon

them as oft as they offend: Do not I oftner need thou ſhouldſt pardon me? Renew thy mercies, O Lord, to me; and behold, from my Heart I forgive all the World. If I ſometimes am injur'd by them, they ſometimes too are injur'd by me; and I need their patience as well as they mine, and as much, and perhaps far more.

Chriſt's Command of the married State.

Chap. 19. 6. *What therefore God hath joyned together, let no man put aſunder.*

Soliloquy.

MY God, in every State make me learn to be content, ſince in every ſtate I may ſave my Soul: Marriage is good, and ſingle Life better; but, that which is fitteſt is beſt for me. O make me wiſely chuſe the way I ſhould walk; and then, without looking back, go on, till I come to thee. Let me not ſeek undue redreſſes of the troubles incident to my Condition, nor vainly amuſe my ſelf with deſire of change: Marriage is nothing, and ſingle Life nothing, but as they furniſh means, or remove impediments towards the Kingdom of Heaven.

Keep God's Commandments.

Ver. 17, 21. *If thou wilt enter into Life, keep the Commandments; if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have Treasure in Heaven; and come and follow me.*

Soliloquy.

BEHOLD the way of Common Salvation, *if thou wilt enter into Life, keep the Commandments:* And the love of God fulfils all the Law. Behold the way of Heroick Vertue, *sell that thou hast, and give to the poor,* and take up thy Cross and follow Jesus.

Ask with Faith.

Chap. 21. 22. *And all things whatsoever ye shall ask in prayer, believing, ye shall receive.*

Soliloquy.

BY prayer the living have been saved from death, and the dead restored to life: By prayer the mouths of Wild Beasts have been stopt, and the violence of Fire turned into refreshment. Fear not, my Soul! our God at last will hear us; he has faithfully promised, and cannot break his Word. All he requires are these fair and easie Con-

Conditions; we muſt pardon others, if we pray him to pardon us; we muſt wholly rely on him, if we mean he ſhall comfort us.

The Jews queſtion Chriſt's Authority.

Verſe 23. *By what Authority doſt thou theſe things? and who gave thee this Authority?*

Soliloquy.

THUS, O my gracious Lord! thou beſtoweſt thy time and labour on a froward generation; that ſtudy nothing but to eſcape thy preſſing arguments, and ſhuffle off the truth when they ſee it convinces them. Deliver us, O God, from debaſing our reaſon to ſerve our paſſion, and from abuſing both to defend our wickedneſs. They could no longer object againſt thy Doctrin, and now they quarrel at thy Authority; they'l not believe thy Miracles, unleſs they ſee thy Commiſſion; they'll not accept of Salvation, unleſs thou telleſt who ſent thee to ſave them.

The Jews believed not on John.

Verſe 32. *For* John *came unto you in the way of righteouſneſs, and ye believed him not; but the Publicans and the Harlots be-*

believed him, and ye when ye had seen it, repented not afterward, that ye might believe him.

Soliloquy.

WO to the proud, that know their masters will, and do it not: Wo to the Hypocrites, that profess with their Lips, and mean quite contrary in their Hearts; they shall be beaten with many stripes. 'Tis not, O Lord, to encourage a life of sense; but strongly to reprove the sins of the spirit: 'Tis not to say, the impenitent can be saved; but, that some kind of sinners cannot easily repent.

Christ asks the Pharisees concerning David.

Chap. 22. 41, 42, 45, 46. *Jesus asked them, saying, what think ye of Christ? whose Son is he? They say unto him the Son of* David. *If* David *then call him Lord, how is he his Son? and no man was able to answer him a word.*

Soliloquy.

SHOULDST thou, O Lord, who knowest our guilty Consciences, put us to the question, and ask severely how we spend our time, and what return we make for thy many blessings? not one of us were able

able to answer thee a word. We call thee Son of *David*, and Son of God; we call thee King of Kings, and Lord of Lords; but shouldst thou demand how our Lives acknowledge thee, we were not able to answer thee one word of a thousand.

Good Doctrin.

Chap. 23. 12. *Whosoever shall exalt himself, shall be abased: And he that shall humble himself, shall be exalted.*

Soliloquy.

NOT a Preacher in the World but will bid me be humble, though himself perhaps be proud; not one of them but will advise me to solid Vertue, though possibly themselves may practise Hypocrisie. What though they say and do not; let me follow my Lords Command, and do what they say. They are endued with Authority from God, they are directed by the assistance of the Holy Ghost, and they are secured by the prefence of our Saviour.

Wo, to the Scribes and Pharisees.

Chap. 23. 14. *Wo unto you Scribes and Pharisees, Hypocrites; for ye devour Widows Houses, and for a pretence make long prayer: Therefore ye shall receive the greater dmnation.*

Soli-

Soliloquy.

TREMBLE, O my Soul, at this dreadful wo, pronounced by the Eternal Judge of Men and Angels: Tremble far more at the heinous sins that deserve this Wo; for, the Proud shall at last be humbled, and the Hypocrites confounded for ever. Be not so foolish as to place thy felicity in the vain Esteem and Glory of the World: Be not so boldly prophane as to affront thy God, by making Religion but a stale to thy Interest.

The ten Virgins.

Chap. 25. 5. *While the Bridegroom tarried they all slumbred, and slept.*

Soliloquy.

HOW often, O my Soul, do we slumber in short surprising Follies! How often fall into a dead sleep of sin! Awake, and quickly look into thy self; and stand prepared against the coming of thy Lord: For we know neither the day, nor the hour. Inure us, O Lord, betimes to break off our Affections to this World, and place them on thee, and thy Joys above; lest when thou callest, we be found not apt on the sudden, either to forsake what we so long have loved, or to love what we so long have neglected.

Com-

Comfort to the Juſt.

Ver. 31, 34. *When the Son of Man ſhall come in his Glory, and all the holy Angels with him, then ſhall he ſit upon the Throne of his Glory. Then ſhall the King ſay to them on his right hand, Come ye bleſſed of my Father, inherit the Kingdom prepared for you, from the foundation of the World,* &c.

Soliloquy:

O bright and glorious Scene! The Son of God in Majeſty, and all his Angels round about him, and all the Nations of the Earth before him; but, O how happy are they who find themſelves on his Right Hand! They have ſhewed mercy to others, and now their Redeemer has mercy for them. *Come you bleſſed of my Father, inherit the Kingdom prepared for you from the foundation of the World.* How will their Hearts be raviſht, when the Judge ſo endearingly ſhall proclaim to all the World their Vertues! How will they leap for Joy, when the King of Heaven ſhall ſo ſweetly invite them to live and reign with him for ever!

Terror to the wicked.

Verſe 41. *Then ſhall he ſay to them on the left hand, Depart from me, ye curſed, into*

ever-

everlaſting fire, prepared for the Devil and his Angels, &c.

Soliloquy.

LORD, how the Scene is alter'd! That which was joy and glory to the Juſt; is nothing but terrour and amazement to the wicked: They ſhewed no mercy to others, and now their Judge has none for them. *Depart from me, ye curſed, into everlaſting Fire, prepared for the Devil and his Angels.* How will their Faces be covered with Confuſion, when their baſe ingratitude ſhall be publiſht to all the World! How will their Hearts be ſtruck through with horrour, when that dreadful Voice ſhall come Thundering in their Ears! *Depart from me ye curſed, into everlaſting Fire, prepared for the Devil and his Angels.*

Judas *agrees to betray Chriſt.*

Chap. 26. 3, 4, 5, 14, 15, 16. *Then aſſembled together the Chief Prieſts, and the Scribes, and the Elders of the People, unto the Palace of the High Prieſt, who was called* Caiaphas, *and conſulted that they might take* Jeſus *by ſubtilty and kill him. But they ſaid, not on the feaſt day, leſt there be an uproar among the People. Then one of the twelve, called* Judas Iſcariot, *went unto the Chief Prieſts, and ſaid unto them,*

What

what will you give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

Soliloquy.

STILL the malicious Jews consult against their Lord; still the perfidious *Judas* goes on in his cursed intent; and now he boldly talks, and basely demands a price, and abominably concludes to betray his Master. O stay, my Soul, at the first step downwards; else every pace will increase thy speed, till thou comest to the bottom. They fear the People, but not the Sin: They wait for opportunity, but suspend not their malice: All they study is to be wicked wisely, and undo themselves safely.

Christ foretels Judas's *Treason.*

Ver. 21, 25. *Verily I say unto you, that one of you shall betray me: Then* Judas *which betrayed him, answered and said, Master, is it I? He said unto him, thou hast said.*

Soliloquy.

AND is it possible at this very time, to plot, and contrive the Death of thy Master, when he was just a doing for thee and

and all the World, the moſt ſtrange endearing action that an infinite Wiſdom could deviſe? God can draw Good out of Evil; but, wo to that Man by whom the Evil comes. Never, O my Lord, let me preſume on my own ſtrength; never let me deſpair of thy heavenly Grace; but with a prudent fear ſuſpect my ſelf, and with an humble Confidence rely on thee.

Chriſt prays three times in the Garden.

Ver. 42, 44. *He went away again the ſecond time, and prayed, ſaying, O my Father, if this may not paſs away from me, except I drink it, thy will be done. And he left them, and went away again, and prayed the third time, ſaying the ſame words.*

Soliloquy.

O glorious patern of perfect reſignation! Thrice the beloved Son implores the Compaſſion of his Father, and thrice he is denied, yet ſtill he humbly prays, ſtill conſtantly renews this free ſubmiſſion, *thy will be done.* O generous Charity! if to redeem poor Man this Cup muſt be drunk; how deep, how bitter, how deadly ſoever, at any rate it ſhall be undertaken.

The High Prieſts Servants Ear ſmote off.

Ver. 51, 52, 53, 54. *And behold, one of them which were with* Jeſus, *ſtretched out his Hand, and drew his Sword, and ſtruck a Servant of the High Prieſts, and ſmote off his Ear. Then ſaid Jeſus unto him, put up again thy Sword into his Place; for all they that take the Sword, ſhall periſh with the Sword. Thinkeſt thou that I cannot now pray to my Father, and he ſhall preſently give me more than Twelve Legions of Angels? but how then ſhall the Scriptures be fulfilled, that thus it muſt be?*

Soliloquy.

NO, mighty Lord! thou need'ſt not our weak aid to bring about thy ends: He that with a Word of his Mouth could beat them back, and throw them flat on the Ground, can he not as eaſily keep them down, that they never riſe again? *But then, how ſhould the Scriptures be fulfilled?* How ſhould poor Mankind be ſaved? Only one thing can conquer the Almighty, his own invincible Goodneſs, and that was it which gave him Captive into the Hands of his Enemies: Elſe all the powers both of Heaven and Earth are at his

his Command, and able to cruſh every Sinner into Duſt.

Two Falſe Witneſſes againſt Chriſt:

Ver. 61, 62, 63. *At the laſt came Two Falſe Witneſſes, and ſaid, this Fellow ſaid, I am able to deſtroy the Temple of God, and to build it in Three Days. And the High Prieſt aroſe, and ſaid unto him, anſwereſt thou nothing? what is it, which theſe witneſs againſt thee? But Jeſus held his Peace,* &c.

Soliloquy.

THUS didſt thou argue, deareſt Lord, to defend thy Innocence, and prevent their Sin; but when their Malice grew peremptory, and incorrigible, thou left'ſt them to themſelves, and anſweredſt nothing. O make us learn of thee this excellent Leſſon, the time to ſpeak, and the time to hold our Peace. Thou never complainſt of the perjur'd Witneſſes, nor exclaim'ſt againſt the ſpite and envy of the Judges: But having ſaid enough to clear the truth, wiſely reſigneſt thy ſelf to providence, and ſaidſt no more.

Barabbas

Barabbas *Releaſed.*

Chap. 27. 21. *The Governour anſwered and ſaid unto them, whether of the twain will ye that I releaſe unto you? They ſaid* Barabbas.

Soliloquy.

O monſtrous Ingratitude! Is this the People whoſe Diſeaſes he had cured, whoſe Ignorances he had taught, whoſe Neceſſities he had ſupplied; and every Mercy no leſs than a Miracle? Yet now they cry out, away with *Jeſus*, and give us *Barabbas*? O who would not expect a clap of Thunder, to ſtrike dead ſuch horrid Blaſphemers? But our meek and humble Redeemer, who came to ſuffer for all, would have none puniſh'd for him. O ſtrange inconſtancy! Is this the People, who but Five Days ſince, ſtrewed Branches in his way, and ſpread Garments under his Feet, and ſung aloud with a clear and chearful Voice, *Hoſanna* to the Son of *David*? But now their Rivenous Malice croaks, and their Venom burſts out in a harſher note; and nothing now, but *Away with him, Crucifie him.*

Pilate

Pilate *waſhes his Hands.*

Ver. 24. 25 *When* Pilate *ſaw that he could prevail nothing, but that rather a Tumult was made, he took Water, and waſhed his Hands before the Multitude, ſaying, I am innocent of the Blood of this juſt Perſon, ſee you to it. Then anſwered all the People, and ſaid, his Blood be on us, and our Children.*

Soliloquy.

SEE how a ſpiteful ſenſe perverts the holieſt Words! what can be ſaid more paſſionately devout, if ſaid with true Devotion, than this incomparable Prayer! *His Blood be on us, and our Children.* 'Tis not enough to be good by halves, and fail when a fit of Temptation aſſaults us; 'tis not enough to affect ſome little Pieties, and waſh our Hands before the People: Nothing can perfectly ſtrengthen us, nothing can thorowly cleanſe us, but the precious Blood of him that redeemed us.

Chriſt Reviled on the Croſs.

Ver. 39, 40. *And they that paſſed by, reviled him, wagging their Heads, and ſaying, thou that deſtroyeſt the Temple, and buildeſt it in Three Days; ſave thy ſelf; if thou be*

be the Son of God; come down from the Croſs.

Soliloquy.

PLACE now thy ſelf, my Soul! among the Throng; and hear what they ſay, and ſee what they do, and imagine what they think: And when thou art amazed with Wonder at their perverſeneſs, and thy Saviour's Patience, turn thine Eye to his Croſs; and all that their Malice ſaid in ſcorn of him, let thy Pity repeat to his Honour: Thou art, O Jeſu, the Choſen of God, and Son of the Eternal Father; thou art the Chriſt whom the World expected, and by thy Sufferings our Souls were to be redeemed. Thou couldſt have eaſily come down from the Croſs, and ſaved thy ſelf, but how then ſhould we have been ſaved? and how ſhould the Propheſies be fulfilled?

Prodigious Signs at Chriſt's Death.

Chap. 27. 51, 52, 53. *And behold the Vail of the Temple was rent in twain, from the top to the bottom; and the Earth did quake, and the Rocks rent, and the Graves were opened, and many Bodies of Saints which ſlept aroſe, after his Reſurrection, and went into the Holy City, and appeared unto many.*

Soliloquy.

Soliloquy.

SPEAK thou, ſweet Lord, aloud, and thunder in the Ears of my Heart; break through my Deafneſs, that I may hear thy Voice, and fear thy Power; that I may repent me of my Sin, and confeſs thy infinite Mercies. O glorious Jeſu, if ſuch prodigious Signs attended on thy Death, when thou cameſt to ſave us, what ſhall we expect at that dreadful Day, when thou comeſt to judge us? Let not my Soul be duller than the Earth that trembled, nor harder than the Rocks that were rent aſunder; let not my Soul be drowſier than the Dead that roſe from their Graves, nor more ſenſeleſs than all thy Creatures.

Phariſaical Jealouſies.

Ver. 62, 63, 64, 65. *The chief Prieſts and Phariſees came together unto* Pilate, *ſaying, Sir, we remember that that Deceiver ſaid, while he was yet alive, after Three Days, I will riſe again. Command therefore that the Sepulchre be made ſure, until the Third Day, leſt his Diſciples come by Night, and ſteal him away, and ſay unto the People, he is riſen from the Dead: So the laſt error ſhall be worſe than the firſt.* Pilate *ſaid unto them, ye have a Watch,*

go your way, make it as ſure as you can. So they went and made the Sepulchre ſure, ſealing the Stone, and ſetting a Watch.

Soliloquy.

DELIVER us, O Lord, from thoſe heinous Crimes that afflict the Conſcience with Fears and Jealouſies, and trouble all the World with ſurmiſes and importunities: Deliver us from the Spirit of Malice and Detraction, and from contriving Plots to oppreſs the Innocent, and from truſting in our little Arts, in defiance of Heaven, whoſe Wiſdom diſappoints the craft of the Wicked, and makes their ſubtileſt Follies ſerve his ends. They ſeal the Sepulchre, and that confirms our Faith; they watch it with a Guard, and that proves he was not ſtolen away; they conſpire in a groſs and palpable Falſhood, and that demonſtrates the truth of his Reſurrection.

The Soldiers report falſly of Chriſt's Reſurrection.

Chap. 28. 12, 13, 14. *They gave large Money unto the Soldiers, ſaying, ſay ye, his Diſciples came by Night, and ſtole him away while we ſlept: And if this come to*

the

the Governours Ear, we will perſwade him, and ſecure you.

Soliloquy.

DELIVER us, O Lord, from envying the proſperity of any, or plotting maliciouſly to ſuppreſs the Truth: Deliver us from perſiſting in any known Sin, or tempting others to conſpire with us in our Wickedneſs. Whatſoever we do, will certainly come to thy Ears, O thou great Governour of the World! and nothing but thy Mercy can perſwade thee, or ſecure us. Deliver us, O Lord, from being tempted by others, and engaging our conſent to their ſinful Enticements: Deliver us from acting wickedly, when we have conſented weakly; eſpecially thoſe infectious Sins which ſpread far, and corrupt poſterity.

Chriſt's Charge to his Diſciples.

Verſe 19. *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

Soliloquy.

WHY, Glorious Jeſu! does there ſtill remain ſo many Nations that have not

heard of thee! We know thy power is abſolute, and we know thy Goodneſs is infinite: O do thou graciouſly remove our indiſpoſedneſs, which alone, we know, can ſuſpend thy Mercies: That all the Earth may Hear and Believe, be Baptized and Saved. Thou cameſt from Heaven to redeem the whole World, thou commandeſt thy Servants to preach to all Nations: O ſend forth faithful Labourers, and encourage them with thy Preſence, and aſſiſt them with thy Miracles, and bleſs them with Succeſs.

On Man's Redemption.

Gal. 3. 13. *Chriſt hath Redeemed us from the Curſe of the Law, being made a Curſe for us: For it is written, Curſed is every one that hangeth on a Tree.*

A Hymn.

I.

JESU, who from thy Fathers Throne,
To this low Vale of Tears cam'ſt down,
In our poor nature dreſt:
O may the charms of that ſweet love,
Draw up our Souls to thee above,
And fix them there to reſt.

II.

II.

JESU, who wert with Joy Conceiv'd,
With Joy wert born, while no pain griev'd
Thy Mothers Virgin-Womb:
O may we breed, and bring thee forth,
In our glad Hearts; for all is Mirth,
Where thou art pleas'd to come.

III.

JESU, whose high and humble Birth,
In Heaven, the Angels, and on Earth,
The faithful Shepherds Sing:
O may our Hymns which here run low,
Shoot up aloft, and fruitful grow,
In that Eternal Spring.

IV.

JESU, how soon didst thou begin
To bleed and suffer for our Sin,
The Circumcising Knife!
O may thy Grace, by making good,
Our Souls just, 'gainst Flesh and Blood,
Cut off that Dangerous Strife!

V.

JESU, who took'st that Heavenly Name,
Thy blessed purpose to proclaim,
Of saving lost Mankind:
O may we bow our Heart and Knee,
Bright King of Saints, to glorious thee,
And thy hid sweetness find.

VI.

JESU, who thus beganſt our Bliſs,
Thus Carry'dſt on our Happineſs,
To thee all praiſe be paid:
O may the great myſterious Three
For ever live; and ever be
Ador'd, Belov'd, Obey'd.
Amen.

The End of the Ninth Part.

A New-Years-Gift;

CONTAINING

Soliloquies on ſeveral places in St. *Mark*'s Goſpel.

PART X.

Chriſt prayeth in a Solitary Place.

Mark 1. 35, to 40. *And in the Morning, riſing up a great while before Day, he went out, and departed unto a Solitary place, and there prayed,* &c.

Soliloquy.

STILL thou goeſt on, O gracious Jeſu! in thy Compaſſions towards us; often renewing the Example of thy Virtues, and often repeating the evidence of thy Miracles; that we may

ſtill have ſomething to imitate, and ſomething to admire; and be mov'd by both to love and believe thee. Of thee, O Lord! will I learn to riſe early, and retire to pray, and by no importunity be diverted from my Duty; for this was the end of thy holy practice. On thee will I hope in all my Diſtreſſes, and not fear the malice of my deadlieſt Enemies; for this was the end of ſhewing thy power.

The Parable of the Sower.

Chap. 4. 1, 2, 3, 4, 5, 6, 7, 8, 9. *And he began again to teach by the Sea-ſide: And there was gathered unto him, a great Multitude, ſo that he entred into a Ship, and ſat on the Sea; and the whole Multitude was by the Sea on the Land. And he taught them many things by Parables, and ſaid unto them in his Doctrin, hearken, behold there went out a Sower to ſow; and it came to paſs as he ſowed, ſome fell by the way ſide, and the Fowls of the Air came and devoured it up. And ſome fell on Stony Ground, where it had not much Earth, and immediately it ſprang up, becauſe it had no depth of Earth: But when the Sun was up, it was ſcorched, and becauſe it had no Root, it withered away. And ſome fell among Thorns, and the Thorns grew up, and choaked it, and it yielded*

no Fruit. And other fell on good Ground, and did yield Fruit that ſprang up, and increaſed, and brought forth ſome Thirty, ſome Sixty, and ſome an Hundred. And he ſaid unto them, he that hath Ears to hear, let him hear.

Soliloquy.

THUS everywhere the People flock to thee, and ſtrive to hear thy Heavenly Diſcourſes: They flock to thee; and whither ſhould they go? Thou haſt the Words of Eternal Life. O make us, Lord, receive with joy thy divine Inſtructions, and ſink them deeply in our Hearts, that they may ſpring and increaſe, and bring forth Fruit to perfection. Every where thou teacheſt thoſe that come to thy Sacred Leſſons, and nothing can diſappoint the Deſigns of thy Charity: If the Multitudes preſs and incommode thee, thou withdraweſt into a Ship; but ſtill goeſt on to Preach, and calleſt aloud upon every one to Hear.

Chriſt informs the Diſciples their Duty.

Ver. 10, 11, 12. *And when he was alone, they that were about him, with the Twelve, asked of him the Parable. And he ſaid unto them, Unto you it is given to know*

the Myſtery of the Kingdom of God; but unto them that are without, all theſe things are done in Parables; that ſeeing, they may ſee, and not perceive; and hearing, they may hear, and not underſtand; leſt at any time they ſhould be converted, and their ſins ſhould be forgiven them.

Soliloquy.

BLESSED, O holy Jeſu! were the Eyes that ſaw thee, while thou dwelt'ſt among us, and the Ears that heard thoſe glorious Truths thou revealedſt to the World. But O! how far more bleſſed are the Souls who ſee thee now, and know, and love, and enjoy thee for ever? Bleſſed were they who underſtood the Sacred Myſteries of thy Kingdom, and were happily converted to believe, follow, and obey thee.

The Parable of the Sower Explained.

Ver. 14, 15, 16, 17, 18, 19, 20. *The Sower ſoweth the Word; and theſe are they by the way ſide, where the Word is ſown; but when they have heard, Satan cometh immediately, and taketh away the Word that was ſown in their Heart. And theſe are they likewiſe which are ſown in ſtony Ground,*

Ground, who when they have heard the Word, immediately receive it with gladneſs, and have no Root in themſelves, and ſo endure but for a time: Afterward, when Affliction or Perſecution ariſeth for the Words ſake, immediately they are offended: And theſe are they which are ſown among Thorns; ſuch as hear the Word, and the cares of this World, and the deceitfulneſs of Riches, and the Luſts of other things entring in, choak the Word, and it becometh unfruitful. And theſe are they which are ſown on good Ground; ſuch as hear the Word, and receive it, and bring forth Fruit, ſome Thirty fold, ſome Sixty, and ſome an Hundred.

Soliloquy.

SAY now, which kind of Earth, art thou my Soul? which part of this Parable repreſents thy State? Pardon, O deareſt Jeſu! what hitherto I have done, and prevent by thy Grace what I ſhall do hereafter. In all theſe ways of miſcarrying our ſelves, I find I am too concern'd; and if my Heart ſometimes is good, and my Intention honeſt, I ſeldom perſevere to bring forth Fruit with Patience.

Of the Seed growing ſecretly.

Ver. 26, 27, 28, 29. *And he ſaid, ſo is the Kingdom of God, as if a Man ſhould caſt Seed into the Ground, and ſhould ſleep, and riſe Night and Day, and the Seed ſhould ſpring, and grow up, he knoweth not how. For the Earth bringeth forth Fruit of her ſelf, firſt the Blade, then the Ear, after that, the full Corn in the Ear: But when the Fruit is brought forth, immediately he putteth in the Sickle, becauſe the Harveſt is come.*

Soliloquy.

PATIENCE, my Soul! forbear thy Neighbours Infirmities, forbear their Errors; unleſs thy Place or prudent Charity oblige thee to correct them: 'tis Sorrow enough to be miſerable hereafter; 'tis Joy enough to be happy for ever. Gain them if thou canſt by Love and Meekneſs; but ſtrive not raſhly to root them out, leſt thou endanger the innocent: Nor envlouſly grudge their ſhare in this World, leſt thou ruin thy ſelf.

The Parable of the Muſtard Seed.

Ver. 30, 31. *And he ſaid, whereunto ſhall we liken the Kingdom of God? or with what compariſon ſhall we compare it? It*

is like a grain of Muſtard Seed, which when it is ſown in the Earth, is leſs than all the Seeds that be in the Earth: But when it is ſown, it groweth up, and becometh greater than all Herbs, and ſhooteth out great Branches, ſo that the Fowls of the Air may lodge under the ſhadow of it.

Soliloquy.

CULTIVATE, O Lord, the Seed thou haſt ſown in our Hearts, that our Faith may quicken into love, and both together ſhoot forth into fruitful Works; and all our weary Thoughts come and reſt themſelves under the ſhadow of their Branches. For, by thy gracious Influence, every little Grain grows up into a Tree; and every ſmall Endeavour, is bleſt with a great increaſe. We of our ſelves are an inſipid Lump: But O, infuſe thy Spirit into our Souls, and conſerve it there in an humble Secreſie, till it begins to work and ferment, and ſpread by degrees over all our powers.

The Demoniack in the Tombs.

Chap. 5. 2, 3, to the 11. *And when he was come out of the Ship, immediately there met him out of the Tombs, a Man with an unclean Spirit, who had his Dwelling among*

mong the Tombs, and no Man could bind him, no not with Chains, &c.

Soliloquy.

MISERABLE Man, to what ſad Diſaſters is our Nature expos'd? how do our own Extravagancies moſt hurt our ſelves, while we madly provoke with our Offences, even him that ſhould cure us? Pity, O gracious Lord! the Calamities of our Life, and leave us not to our ſelves, the worſt of our Enemies. We ſee the Miſeries to which our Sins engage us; we ſee our Paſſions, how many they are, and how ſtrongly they hold us; yet we are loath to forſake a fooliſh Cuſtom, but fear the trouble of being diſpoſſeſt.

The Gadarenes *Brutality.*

Ver. 15, 16, 17. *And they come to* Jeſus, *and ſee him that was poſſeſſed with the Devil, and had the Legion, ſitting and Cloathed, and in his right Mind; and they were afraid. And they that ſaw it, told them how it befell to him that was poſſeſſed with the Devil, and alſo concerning the Swine. And they began to pray him to depart out of their Coaſts.*

Soliloquy.

Soliloquy.

UNCHARITABLE Wretches! they saw their lamentable Neighbour restor'd to his Wits, and freed from no less than a Legion of Devils; and not one of them rejoyced: They heard their Swine were Drowned in the Sea; and the whole Country was afraid, and came out to Jesus, and entreated him to depart. O, why not rather fall down at his Feet, and all beseech him to dwell with them for ever! Deliver us, O Lord, from basely preferring the petty interests of this World, before the precious means of saving our own, and our Neighbours Soul. Pity, O Lord, the infirmities of thy Servants, and quicken our slowness, by thy Divine Example.

The Womans Fountain of Blood dried up.

Ver. 25, 26, 27, 28, &c. *And a certain Woman which had an Issue of Blood Twelve Years, and had suffered many things of many Physicians, and had spent all that she had, and was nothing bettered, but rather grew worse; when she had heard of Jesus, came in the press behind, and touched his Garment. For she said, if I may*

may touch but his Cloaths, I ſhall be whole, &c.

Soliloquy.

AND can we ſtill diſtruſt thy power, O glorious Jeſu! or doubt thy goodneſs towards thy Faithful Servants? Thus thou wilt ſurely bear thy ſelf to us, if thus we bear our ſelves to thee. Let us humbly adore thy Majeſty, O Lord! and with a lively Confidence pray to thy Mercy: Let us thankfully acknowledge all comes from thy Bounty, aud ſtrengthen our hope with theſe happy Experiments.

Chriſt's Charge to his Diſciples.

Chap, 6. 7,8,9. *And he calleth unto him the Twelve, and began to ſend them forth by Two, and Two, and gave them power over unclean Spirits, and commanded them that they ſhould take nothing for their Journey, ſave a Staff only; no Scrip, no Bread, no Money in their Purſe; but be ſhod with Sandals, and not put on Two Coats.*

Soliloquies.

THY Charity, O Lord, was quick and efficacious, and contented not thy ſelf with only good Wiſhes: Thou ſaweſt our neceſſity, and immediately ſenteſt us a Supply: Thou wert moved with Compaſ-

ſion,

sion, and presently relievedst our Misery. O the Miraculous proceedings of the Divine Wisdom! how different from our unskilful ways are thy all knowing Councils! thou choosest Twelve simple Fishermen, and sendst them abroad with the poor Provision of a Staff and a Coat: Thou bidst them go conquer Kingdoms, and confute the Learned, and preach to all the World Eternal Happiness.

Christ's Prediction against the City which should not receive them.

Ver. 10, 11. *And he said unto them, in what place soever you enter into an House, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the Dust under your Feet for a Testimony against them: Verily I say unto you, it shall be more tolerable for* Sodom *and* Gomorrha *in the Day of Judgment, than for that City.*

Soliloquy.

SEND forth, O thou great and faithful Shepherd of our Souls! send forth thy zealous Missioners to the lost Sheep of the House of *Israel*; and bring them Home again to thy Holy Fold; that all may hear thy Voice, and under thee the only Pastor, become

become one Flock. Many unhappy People there are, whom thy Hands have made, and given them a Capacity of Eternal Happineſs. O ſend thou thither too thy Meſſengers of Peace, and graciouſly prepare their Hearts to entertain them.

The Diſciples ſent to Preach, and to caſt out Devils.

Ver. 12, 13. *And they went out, and preached, that Men ſhould Repent; and they caſt out many Devils; and anointed with Oyl many that were Sick, and healed them.*

Soliloquy.

SO ſoon as thou gaveſt, O holy Jeſus! thy Diſciples their Inſtructions; ſo ſoon as thy Diſciples received thy Commands, they inſtantly anſwer'd with a quick Obedience. And the bleſſed Deſign of both your Charities, was to teach all the World the way to Salvation. The Great and the Guilty are ſtill perplex'd, and all their Study is their own private Intereſt; whilſt thou, O gracious Lord, madeſt it thy principal buſineſs every where to benefit others; preaching thy ſelf in their Cities, and ſending thy Diſciples as Miſſioners through the Town.

John

John *the* Baptiſt *Beheaded.*

Ver. 23, 24, &c. *And he ſware unto her, whatſoever thou ſhalt ask of me, I will give it thee, unto the half of my Kingdom. And ſhe went forth, and ſaid unto her Mother, what ſhall I ask? And ſhe ſaid, the Head of* John *the* Baptiſt, *&c.*

Soliloquy.

SO dangerous a thing is too free a jolliey, if it meet unhappily with a malice to abuſe it: So deſperate is the State that's engag'd to be wicked, if it fall into Circumſtances that preſs on to a further ruin. Deliver us, O Lord, from the aſſaults of violent Temptations. Deliver us from encreaſing them by our own raſhneſs; never let thy Grace abandon us ſo far as to hate our Reprover, or meditate Revenge on the Charity that croſſes our Humour; never let our Wickedneſs prevail ſo far, as to lay Snares for others, nor take advantage of any chance that may expoſe them.

The Diſciples perſwade Chriſt to ſend away the Multitude.

Ver. 35, 36, 37. *And when the Day was now far ſpent, his Diſciples came unto him, and ſaid, this is a Deſart Place, and now the time*

time is far passed: Send them away, that they may go into the Country round about, and into the Villages, and buy themselves Bread, for they have nothing to Eat. And he answered, and said unto them, give ye them to eat, &c.

Soliloquy.

BEHOLD, O Lord, thy Banisht Servants in the Desart of this World, where nothing is to be found that truly nourishes, nothing to be expected but a scant and course entertainment. We must depart e're thou give us Meat indeed; and then we shall eat and be fully satisfied. We see thy power can every where provide for us, we see thy goodness would every where bless us; but we humbly adore thy wisdom that governs us by our present Capacities.

Christ Feedeth Five Thousand, with Five Loaves and Two Fishes.

Ver. 42, 43, 44, 45. *And they did all eat, and were filled; and they took up Twelve Baskets full of the Fragments, and of the Fishes. And they that did eat of the Loaves, were about Five Thousand Men. And straitway he constrained his Disciples to get into the Ship, and to go to the other side.*

side before unto Bethsaida, *while he sent away the People.*

Soliloquy.

SO Bounteous, O my Soul, are the Gifts of thy Lord, and so careful should we be to conserve them; so quick and zealous to return him our Thanks, and the best of Thanks, Obedience. Be thou, O Jesu! our Sovereign King, and rule and command in us for ever. Often, alas, our Passions, like a rash and troublesome Multitude, throng about our Reason, and strive by Violence to force our Consents: but O, do thou dispose their unruly Motions, that they may all conspire to set up thy Government.

Christ walketh on the Sea.

Ver. 47, 48, 49, 50, 51. *And when Even was come, the Ship was in the midst of the Sea, and he alone on the Land: And he saw them toiling in rowing, (for the Wind was contrary unto them:) And about the Fourth Watch of the Night, he cometh unto them, walking upon the Sea, and would have passed by them. But when they saw him walking upon the Sea, they supposed it had been a Spirit, and cried out, (for they all saw him, and were troubled.) And immediately he talked with them,*

them, and ſaith unto them, be of good cheer, it is I, be not afraid. And he went up unto them into the Ship, and the Wind ceaſed.

Soliloquy.

AND ſuch is our Succeſs when Jeſus is not with us; we labour againſt the Stream of our own Corruptions, we row againſt the Wind of a Thouſand Temptations. Save us, O Jeſu! or elſe we periſh; come thou in the Ship, and immediately we arrive at the Haven of our Wiſhes. Kindle in our Hearts, O Lord, an earneſt deſire of thy preſence, and a firm reliance on thy Holy Protection; and when ever thou ſeeſt our Souls in danger, ſtretch forth thy Merciful Hand, and ſave us.

The Sick Healed.

Ver. 51, 52, 53, 54, 55, 56. *And they were ſore amazed in themſelves, beyond meaſure, and wondred; for they conſidered not the Miracle of the Loaves, for their Heart was hardened. And when they had paſſed over, they came into the Land of Geneſareth, and drew to the Shore. And when they were come out of the Ship, ſtraitway they knew him, and ran through that whole Region round about, and began to carry about in Beds thoſe that were Sick, where*

where they heard he was. And whitherſoever he entred, into Villages or Cities, or Country, they laid the Sick in the Streets, and beſought him that they might touch, if it were but the border of his Garment: And as many as touched him, were made whole.

Soliloquy.

THIS, O my God, is the Miſery of our depraved Nature, unleſs thy Grace particularly aſſiſt us, we ſtand amazed at the ſtrangeneſs of the Event, but diſcern not the meaning of the Miracle. O, may we adore thy Wiſdom where we do not underſtand; and love thy Goodneſs which we daily experience. Did we but know thee, O Lord our God! how quickly ſhould we come our ſelves, and eagerly ſtrive to bring others to thee! How ſhould we confidently rely on thy Almighty Power, ſince the touch of thy Garment alone can heal us!

Meat defileth not a Man.

Chap. 7. 18, 19, 20, 21, 22, 23. *Whatſoever thing from without entreth into the Man, it cannot defile him, becauſe it entreth not into his Heart, but into the Belly, and goeth out into the Draught, purging all Meats. And he ſaid, that which cometh*

out

out of the Man, that defileth the Man. For from within, out of the Heart of Men, proceed evil Thoughts, Adulteries, Fornications, Murders, Theſts, Covetouſneſs, Wickedneſs, Deceit, Laſciviouſneſs, an Evil Eye, Blaſphemy, Pride, Fooliſhneſs; all theſe evil things come from within, and defile the Man.

Soliloquy.

Now thou haſt taught me, O Lord, I plainly ſee that nothing imports me but the right Diſpoſition of my Heart. All things without are in themſelves indifferent, and become good or bad as they make me ſo. O do thou make me too indifferent to all things without, and in no reſpect concern my ſelf, but this, how wiſelieſt to uſe them to the improvement of my Mind.

The unclean Spirit caſt out.

Ver. 25, 26, 27, 28, 29. *A certain Woman, whoſe young Daughter had an Unclean Spirit, heard of him, and came and fell at his Feet; and ſhe beſought him that he would caſt forth the Devil out of her Daughter. But Jeſus ſaid unto her, let the Children firſt be filled; for it is not meet to take the Childrens Bread, and to caſt it unto the Dogs. And ſhe anſwered and ſaid unto*

unto him, Yes, Lord, yet the Dogs under the Table eat of the Childrens Crumbs. And he ſaid unto her, for this ſaying, go thy way, the Devil is gone out of thy Daughter.

Soliloquy.

IF thou delayeſt to hear me, O Lord, let me yet continue to call on thee; If thou rejeƈt me for my own unworthineſs, let me ſtrain all my Powers to move thy Mercy. Have mercy on me, O Lord, thou Son of *David*, and from this very Hour heal my Soul. Let me not curiouſly ſearch into the Secrets of thy Providence, why ſo many Nations were ſo long neglected, and ſo many ſtill remain unconverted; but rather delight in thy boundleſs Goodneſs: While of every Nation, he that truſts in thee ſhall be ſaved.

Chriſt's Compaſſion upon the Multitude.

Chap. 8. 1, 2, 3, &c. *In thoſe Days the Multitude being very great, and having nothing to eat, Jeſus called his Diſciples unto him, and ſaith unto them, I have compaſſion on the Multitude, becauſe they have now been with me Three Days, and have nothing to eat: And if I ſend them away faſting to their own Houſes, they will faint*

by the way; for divers of them came from far, &c.

Soliloquy.

HARK, O my Soul, how graciouſly thy dear Redeemer conſiders his Servants; he keeps account how long they have been with him, and how far they are off from their own Houſes; and caſting all together, reſolves to ſupply them, and with his ſpeedy Mercy prevents their Wiſhes. I have compaſſion on the Multitude, and will not ſend them Home Faſting, leſt they faint by the way. O infinite Goodneſs! How ſafely may our Prayers expect thy pity; while our Wants alone are enough to move thee, and draw from thy tender Bowels ſuch ſoft and kind Expreſſions!

Beware of the leaven of the Phariſees.

Ver. 15, 16, &c. *And he charged them ſaying, beware of the Leaven of the Phariſees, and of the leaven of* Herod. *And they reaſoned among themſelves, ſaying, it is becauſe we have no Bread*, &c.

Soliloquy.

NO, 'tis not of Meat that periſhes, that our Lord diſcourſes to his Auditors; 'tis not

not of Bread and Leaven that his Charity seeks to instruct them The Letter kills, but the Spirit makes alive. Trouble not your selves with the necessities of this Life, you whom the Almighty Providence has engag'd to care for: Only take heed to your Souls, and beware of the Corruptions of Hypocrites, Libertines, and Unbelievers.

The Blind restored to his Sight.

Ver. 22, 23, 24, 25. *And he cometh to* Bethsaida, *and they bring a Blind Man unto him, and besought him to touch him. And he took the Blind Man by the Hand, and led him out of the Town; and when he had spit on his Eyes, and put his Hands upon him, he asked him, if he saw ought. And he looked up, and said, I see Men as Trees walking. After that, he put his Hands again upon his Eyes, and made him look up: And he was restored, and saw very clearly.*

Soliloquy.

LEAD me, O Lord, from the noise of this World, and place me with thee in thy Holy Solitude; there do thou open my Eyes, that I may clearly see the way that leads me to my Eternal Home. And wherever I go, I will sing thy Praises,

and publiſh o're the World thy miraculous Mercies. Great I confeſs is the blindneſs of my Heart, and my vicious Cuſtoms are not ſuddenly to be cured: O put thy Hands again upon me, deareſt Jeſu! that all my Infirmities may be thorowly healed.

The Souls Loſs, in Worldly Gain.

Ver. 36, 37. *For what ſhall it profit a Man, if he ſhall gain the whole World, and loſe his own Soul? or what ſhall a Man give in exchange for his Soul?*

Soliloquy.

SUCH, O my Soul, is thy value to me, and ſuch my concern in ſaving thee: O let my chief delight be to meditate this truth, and print it deeper every Day in my Heart; ſtill let me think, ſtill let me ſay, *What will it profit me to gain the whole World, and loſe my own Soul?* When e're I ſee any Temptation appear, and begin it's approach to ſurprize my weakneſs; when e're I feel my ſelf in danger to yield, and diminiſh or forfeit my Eternal Hope; then let me arm my ſelf with this invincible Reaſon, and repulſe the Enemy with this unanſwerable Queſtion, *what will it profit me, to gain the whole World, and loſe my own Soul?*

Jeſus

Jeſus is Transfigured.

Chap. 9. 2, 3, 4, 5. *And after Six Days, Jeſus taketh with him* Peter, *and* James, *and* John, *and leadeth them into an high Mountain, apart by themſelves, and he was transfigured before them: And his Raiment became ſhining, exceeding white as Snow, ſo as no Fuller on Earth can white them. And there appeared unto them* Elias *and* Moſes, *and they were talking with* Jeſus. *And* Peter *anſwered and ſaid to* Jeſus, *Maſter, it is good for us to be here, and let us make Three Tabernacles, one for thee, and one for* Moſes, *and one for* Elias, *&c.*

Soliloquy.

MY Soul, look round about thee, and ſee how dull our greateſt Braveries are, compar'd to this glorious Beauty: Ariſe, lift up thine Eyes, and ſee how weak even this World appears, compar'd to the ſplendors that ſhine above. 'Tis good for us to be there, and dwell with our *Jeſus*, and his Bleſſed for ever. We know not what we ſay, when we ſpeak of the Felicities of Heaven: Yet, were we truly Wiſe, that very Ignorance would increaſe our Eſteem, ſince we know thoſe Joys are above our Knowledge.

Chriſt chargeth them not to make it known.

Verſe 9. *And as they came down from the Mountain, he charged them, that they ſhould tell no Man what things they had ſeen, 'till the Son of Man were riſen from the Dead.*

Soliloquy.

TEACH us, O Lord, the time of ſpeaking, and the time to hold our Peace: Govern our Words to the improvement of one another; and our Silence to an opportunity of thinking on thee. Thou art our Maſter, and we will hear thee; thou art our Example, and we will follow thee. So ſhall all our doubts be all reſolved by thy Wiſdom, and our dark underſtandings clear'd by thy light, and our ſluggiſh Lives quickned by thy Grace.

The Dumb Spirit caſt out.

Ver. 14, 15, 16, 17, 18. *And when he came to his Diſciples, he ſaw a great Multitude about them, and the Scribes queſtioning with them. And ſtraitway all the People, when they beheld him, were greatly amazed, and running to him, ſaluted him. And he asked the Scribes, what queſtion with them? And one of the Multitude anſwered*

anſwered and ſaid, Maſter, I have brought unto thee my Son, which hath a dumb Spirit; and whereſoever he taketh him, he teareth him, and he ſometh, and gnaſheth with his Teeth, and pineth away: And I ſpake to thy Diſciples that they ſhould caſt him out, and they could not.

Soliloquy.

LOOK down, O Bleſſed Jeſu! from thy holy Hill, and ſee thy poor true Believers with a Multitude about them, that delight in nothing but to queſtion and contradict, and perpetually diſpute. Open their Eyes, O Lord, that they may ſee thee, and amaz'd at the beauty of thy truth, come running to thee, and adore thee. Now they, alas! fall often into the Fire of Fury againſt thy Servants, and often into the Water of Careleſſneſs for their own Souls: The Wicked Spirit tears them into Schiſms and Factions, and daſhes them one againſt another; and bruiſing them ſo hardly, departs, that thy Diſciples can but ſeldom caſt him out.

To them that believe, all things are poſſible.

Ver. 19, 20, 21, 22, 23, 24. *He anſwereth him, and ſaith, O faithleſs Generation,*

how long ſhall I be with you? How long ſhall I ſuffer you? bring him unto me. And they brought him unto him: And when he ſaw him, ſtraitway the Spirit tare him, and he fell on the Ground, and wallowed, foming. And he asked his Father, how long is it ago, ſince this came unto him? And he ſaid, of a Child; and oft-times it hath caſt him into the Fire, and into the Waters to deſtroy him: But if thou canſt do any thing, have Compaſſion on us, and help us. Jeſus ſaid unto him, if thou canſt believe, all things are poſſible to him that believeth. And ſtraitway the Father of the Child cried out, and ſaid with Tears, Lord, I believe, help thou mine unbelief, &c.

Soliloquy.

GOOD God! to what ſad Calamities is our nature ſubject? To how many ſorts of Miſery is one Man expos'd? but we have a ſtrong Redeemer, whoſe power can do all things for them that believe. *Lord, we believe, help thou our unbelief.* Caſt out, O holy Jeſu! the wicked Spirits that moleſt us, and let them not enter any more to afflict us: All things, thou ſayeſt, are poſſible to them that believe. *Lord, we believe, help thou our unbelief.*

Chriſt

Chriſt foretells his Death and Reſurrection.

Ver. 30, 31, 32. *And they departed thence and paſſed thorow* Galilee, *and he would not that any Man ſhould know it. For he taught his Diſciples, and ſaid unto them, the Son of Man is delivered into the Hands of Men, and they ſhall kill him, and after that he is killed, he ſhall riſe the Third Day. But they underſtood not that Saying, and were afraid to ask him.*

Soliloquy.

BLESSED, O my God, by thy merciful Wiſdom, that in the day of proſperity, forewarns us againſt the Night of trouble; and bleſſed be thy Almighty Goodneſs, that after a ſhort affliction, wilt raiſe again to everlaſting felicity. Sorrow may endure for a Night, but joy ſhall return in the Morning. Let us not loſe our hope through ſadneſs, nor give over our Prayers through fear, but carefully lay up the Words of our Lord in our Hearts, as a faithful Cordial to comfort and relieve us.

Chriſt exhorteth his Diſciples to Humility.

Ver. 35, 36, 37. *And he ſat down, and called the Twelve, and ſaith unto them, if any Man deſire to be firſt, the ſame ſhall be laſt of all, and Servant of all. And he took a Child and ſet him in the midſt of them: And when he had taken him in his Arms, he ſaid unto them, whoſoever ſhall receive one of ſuch Children in my Name, receiveth me; and whoſoever ſhall receive me, receiveth not me, but him that ſent me.*

Soliloquy.

WHY ſhould we thus ambitiouſly prefer our ſelves, and undervalue others? ſince, ſurely, we may find more Follies in our own Hearts, which we know, than in theirs, where we can but gueſs. O holy Jeſu! let us take thy bleſt Example, and ſet it by us, and learn of thee, for thou art meek and humble. Make us as little Children, eſteem the Life of Innocence, and converſe in the World with a plain and candid ſimplicity; neither affecting the company of great ones, nor admiring the projects of the Crafty.

Chriſt

Chriſt exhorteth to Peace and Unity.

Ver. 47, 48, 49, 50. *And if thine Eye offend thee, pluck it out; it is better for thee to enter into the Kingdom of God with one Eye, than having Two Eyes, to be caſt into Hell Fire: Where their Worm dieth not, and the Fire is not quenched. For every one ſhall be ſalted with Fire, and every Sacrifice ſhall be ſalted with Salt. Salt is good, but if the Salt have loſt his ſaltneſs, wherewith will you ſeaſon it? Have Salt in your ſelves, and have peace one with another.*

Soliloquy.

LORD, make our Zeal diſcreet and mild, neither apt to cenſure, nor inclin'd to faction, leſt we ſcandalize others, and plunge our ſelves in eternal ruin; *where the Worm dieth not, and the Fire is not quenched.* O dangerous World! how ſweet ſoever thy Pleaſures ſeem, how gainful ſoever the courſes thou propoſeſt, yet let us reſolutely cut them off, and caſt them from us, leſt they bring us in the end to that place of Torment.

The Followers of Chriſt rewarded.

Chap. 10. 29, 30. *There is no Man that hath left Houſe or Brethren, or Siſters, or Father*

ther or Mother, or Wife, or Children, or Lands, for my ſake and the Goſpels, but he ſhall receive an hundred fold, now in this time, and in the World to come, Eternal Life.

Soliloquy.

TAKE Courage to thy ſelf, my Soul, and follow thy Lord where e're he calls thee; his Grace is ſufficient, and it will aſſiſt thee, his bounty is infinite, and it will reward thee. *An Hundred fold here, and in the World to come, Eternal Life.* Fear not to forſake all that prejudices thy happineſs, how dear ſoever it ſeems to thy Nature; fear not to truſt the fidelity of thy God; for thy venture is ſafe, and thy Gain great.

Chriſt foretells his Paſſion.

Ver. 32, 33. *And he took again the Twelve, and began to tell them what things ſhould happen unto him, ſaying, behold, we go up to* Jeruſalem, *and the Son of Man ſhall be delivered unto the chief Prieſts, and to the Scribes, and they ſhall condemn him to Death, and ſhall deliver him to the Gentiles, &c.*

Soliloquy.

Soliloquy.

WHITHER ſo faſt, O my ſweeteſt Saviour! whither doſt thou go with ſo unuſual a ſwiftneſs? Canſt thou make haſte to that ingrateful *Jeruſalem*, where thou knoweſt what Dangers attend thee, and how many Enemies conſpire againſt thee? O how ready, Dear Lord! thou art to ſay, I have a Life to lay down for the World, and am in pain till I finiſh its Redemption. 'Tis true, dear Lord, and all our Souls are concern'd in thy Charity: But why wilt thou leave thy Diſciples before they underſtand thee? why run into the midſt of thine Enemies before they compel thee?

An Unreaſonable Requeſt.

Ver. 35. *And* James *and* John *the Sons of* Zebedee *come unto him, ſaying, Maſter, we would thou ſhouldeſt do for us whatſoever we ſhall deſire,* &c.

Soliloquy.

HOW does Ambition blind our Eyes! Is this a time to talk of Thrones, juſt now, when our Lord was declaring to them his Paſſion? Are theſe fit Words to petition a King, *we will that thou give us whatever we ask*? Firſt humble your ſelves to carry his

his Croſs, and then he'll exalt you to wear his Crown. Let us not ſtrive to be preferred our ſelves, nor repine at thoſe who are advanced above us: If they govern well, they muſt be our Servants, and watch, and ſtudy our felicity; while we enjoy the ſweetneſs of a private Life, obey and are happy.

Blind Bartemeus *receiveth Sight.*

Ver. 46, 47. *Blind* Bartemeus, *the Son of* Timeus, *ſat by the High-way ſide begging; and when he heard that it was* Jeſus *of* Nazareth, *he began to cry out, and ſay,* Jeſus *thou Son of* David *have Mercy on me,* &c.

Soliloquy.

THUS, of our ſelves, alas, we are poor, and blind, and ſeek in vain for Comfort among the Creatures; while they paſs away and leave us in our Miſery, and often worſe, are themſelves the impediments of our Relief. Jeſu, thou Son of *David* have Mercy on us! permit not any looſe Companions to divert us from thee, nor the noiſe of the World to drown our Prayers: But let us lay faſt hold on every good opportunity, and ſo much the more cry aloud to thee.

Chriſt

Chriſt rideth to Jeruſalem.

Chap. 11. 7. *And they brought the Colt to Jeſus, and caſt their Garments on him, and he ſat upon him,* &c.

Soliloquy.

O glorious King of Heaven and Earth! how doſt thou humble thy ſelf even in the day of thy Triumph, to ride, like a mean poor Man, on an Aſs, a Beaſt of the Yoke and Burden! Bluſh now, my Soul, at thine own Pride, and be confounded at thy vain Curioſity. Thy Lord might have called the Cherubims to bear him on their Wings, and dazled with their brightneſs the Eyes of the Beholders: But he choſe to enter as the Prince of Meekneſs, on a Beaſt of the loweſt value, and that too, none of his own.

Hoſanna's *Proclaimed.*

Ver. 9, 10. Hoſanna, *bleſſed is he that cometh in the name of the Lord. Bleſſed be the Kingdom of our Father* David, *that cometh in the name of the Lord,* Hoſanna *in the higheſt.*

Soliloquy.

COME, let us joyn our Voices with this pious Multitude, and ſing *Hoſanna* to the

the Son of *David*: Come, let us raiſe our Muſick to a loftier Key, and ſing *Hoſanna* to the Son of God. Bleſſed is he that comes in the Name of our Lord; *Hoſanna* in the higheſt: Bleſſed is he that comes, for he is our Lord; *Hoſanna* in the higheſt. Let the Envious murmur at our holy Mirth, and the proud forbid our Hymns of Joy: He has ſav'd us from Death, and we will praiſe his Mercy; he has deliver. ed us from Hell, and we will ſing aloud.

The Fruitleſs Fig-tree Curſed.

Ver. 12, 13, 14. *when they were come from* Bethany, *he was hungry: And ſeeing a Fig-tree afar off, having Leaves, he came if happily he might find any thing thereon; and when he came to it, he found nothing but Leaves: For the time of Figs was not yet*, &c.

Soliloquy.

GOOD God! will none in the City, where he ſpent the Day, invite him to their Houſe? Will none in the Country where he had wrought ſo many Miracles, relieve his Hunger? O ſtrange ingratitude of Man! O admirable meekneſs and forbearance of God! while they neglect their duty to him, he forgets not his Providence over them; but by a wiſe and merciful

cſful Juſtice, condemns a fruitleſs Tree, to ſerve as a warning to an unprofitable People.

The Parable of the Vineyard.

Chap. 12. 9. *What ſhall therefore the Lord of the Vineyard do? he will come and deſtroy the Husbandmen, and will give the Vineyard unto others,* &c.

Soliloquy.

SUCH is the blindeſs of Self-love; we eaſily judge aright, while we think the caſe is anothers; but inſtantly change our Votes, when we ſee it concerns our ſelves. Pardon us, O gracious God! and make us fear our Sins, leſt we feel thy Puniſhments. We confeſs our paſt unworthineſs, we confeſs our long forbearance; take not, O Lord, thy Kingdom from us; but convert us into a Nation fruitful in good Works.

Paying of Tribute.

Ver. 17. *Render to* Ceſar, *the things that are* Ceſars; *and to God the things that are Gods. And they marvelled at him.*

Soliloquy.

SO may the malice of Man be ſtill confounded by the Wiſdom of God; and the

the Conſpiracies of Hypocrites that regard neither God nor Man, be ſeverely reveng'd by both. Render to *Ceſar* the things that are *Ceſar's*, and to God the things that are Gods. Maſter, we know thou art truth it ſelf, and hope, by thine own Argument to be convinc'd, ſince we are made after thy Image, and wear thy Superſcription, we belong to thee.

Chriſt's Anſwer to the Sadducees Queſtion.

Ver. 25. *For when they ſhall riſe from the Dead, they neither Marry, nor are given in Marriage, but are as the Angels which are in Heaven.*

Soliloquy.

O Bleſſed Anſwer! Thou haſt opened the Door of Heaven, and giveſt us a glimpſe of that glorious State; thou haſt taught us more in one ſhort word, than all the Learning of the World could reach. We ſhall hereafter be as the Angels, perfectly know, and fervently love, and poſſeſs the object of that knowledge and love for ever. Here, while immerſt in Fleſh and Blood, our Thoughts are low, and our Diſcourſes dull, and our Joys reſtrained to a few and petty inſtances.

Chriſt telleth the Sadducees their Error.

Ver. 27. *He is not the God of the Dead, but the God of the Living: Ye therefore do greatly err.*

Soliloquy.

O glorious Jeſu! we do admire thy Doctrin, and with all our Votes applaud thy Wiſdom, that knew ſo clearly to convince a truth, by an Argument ſo ſeemingly diſtant from the queſtion. Never Man ſpake like thee. O how incomparably didſt thou argue to confute thoſe that err'd, and patiently didſt forbear to ſay they err'd, till thou hadſt confuted them; and after all, with unprovoking Words, reprove and diſmiſs them.

The Firſt and Second Commandment.

Ver. 32, 33. *For there is one God, and there is none other but he. And to love him with all the Heart, and with all the Underſtanding, and with all the Soul, and with all the Strength, and to love his Neighbour as himſelf, is more than all whole Burnt-Offerings and Sacrifices.*

Soliloquy.

Soliloquy.

THIS, O my Soul, is the Affection that ſanctifieth us here, this is the Diſpoſition that glorifies us hereafter; to love our God and our Neighbour. The Law and the Prophets, the Goſpel it ſelf, and all holy Religion, is nothing but a method to teach us Charity, nothing but an art of practiſing this Leſſon.

The Widows Mites.

Ver. 43, 44: *Verily I ſay unto you, that this poor Widow hath caſt more in, than all they which have caſt into the Treaſury. For all they did caſt in of their abundance; but ſhe of her want did caſt in all that ſhe had, even all her Living.*

Soliloquy.

FAITH as a Grain of Muſtard, is enough to do Miracles; and Charity in a Cup of cold Water, is honour'd with the Reward of a Prophet, and an Offering of Two Mites, preferred before all the Oblations of the Rich! 'Tis not how much we do, but how well. Bleſſed, O Lord, be thy gracious Mercy, that thus regards our little performances, and requires no more of the Means of thy Servants, than thou enableſt them to give.

The

The Deſtruction of the Temple.

Chap. 13. 2. *Seeſt thou theſe great Buildings? there ſhall not be left one Stone upon another, that ſhall not be thrown down.*

Soliloquy.

LET them go on, and proſper in the World, let them raiſe their Houſes, and enrich their Families; the Day will come when there ſhall not be left one Stone upon another. O *Jeruſalem*, that art above, the Mother of us all! let me behold thy glorious Palaces, let me admire thy Buildings, not made with Hands, eternal in the Heavens. All we ſee here, are but as little Lines of Straw, and the petty Inhabitants buſie about Trifles: Even the Temples of our God, thoſe beſt employed Magnificences, muſt fall at laſt, and be crumbled into Duſt.

The Diſciples are upon the Enquiry.

Ver. 3, 4, 5, 6. Peter, *and* James, *and* John, *and* Andrew, *asked him privately, tell us when ſhall theſe things be? And what ſhall be the ſign when all theſe things ſhall be fulfilled? And Jeſus anſwering them, began to ſay, take heed leſt any Man deceive you: For many ſhall come in my Name,*

Name, saying, I am Christ, and shall deceive many.

Soliloquy.

WHY do we trouble our selves with things afar off, that concern not our care? Why puzzle we our Thoughts with more Curiosities, that no way conduce to our improvement? go not after these my Soul, but look to thy self and thy Duty. Have we not business enough to provide for the coming of our Lord; but we must lose our time in enquiring when he will come? Have we not certainty enough in the solid Arguments of Faith, but we long to hearken after new Revelations, and impertinent Stories?

Salvation attends the patience of the Sufferers.

Ver. 13. *And ye shall be hated of all Men for my Names sake; but he that shall endure to the end, the same shall be saved.*

Soliloquy.

TAKE Courage, then, my Soul! If God be with us, no matter who is against us; they may unjustly oppress us, they may unnaturally betray us, they may universally hate us, but not a Hair of our Head shall perish. In our Combates we are to be

be aſſiſted, and in our Victories Crowned. If we have patience, we poſſeſs our Souls; if we perſevere to the end, we ſhall be eternally ſaved.

Calamity to the Jews.

Ver 19. *For in thoſe Days ſhall be Affliction, ſuch as was not from the beginning of the Creation which God created, unto this time, neither ſhall be.*

Soliloquy.

WE too, O Lord, have ſinned againſt thee, and long ſince deſerved thy ſevereſt Scourges: We have committed Iniquity in thy ſight, and cannot eſcape thy Juſtice, but by flying to thy Mercy. Deliver us, O Lord, from extream Calamities here; deliver us from eternal Vengeance hereafter. Look down with Compaſſion on the Works of thine own Hands, and gently chaſtize us with thy Rod of Diſcipline; but ſuffer not our weakneſs to be oppreſſed with too heavy Afflictions, nor our patience tempted above our Strength.

Beware of Seducers.

Ver. 21, 22. *If any Man ſhall ſay to you, lo, here is Chriſt, or lo, he is there, believe him not. For falſe Chriſts, and falſe Prophets*

Prophets ſhall riſe, and ſhall ſhew Signs and Wonders, to ſeduce, if it were poſſible, even the Elect.

Soliloquy.

MY Soul! pity the World that ſhall live in thoſe times of Miſery; pity the World that live in thoſe times of Hereſie, Schiſm, and Faction; when they ſhall ſay thy Church is in the Deſert, and the Goſpel only in their private Conventicles. But their Prophets many of them are falſe, and their Synagogues deceitful, go not forth nor believe them. They Eclipſe their Princes, and darken their Magiſtrates, breed Confuſion among the Common-people: And all ſigns they ſhew, are a few godly Words.

The laſt Judgment.

Ver. 26. *Then ſhall they ſee the Son of Man coming in the Clouds, with great Power and Glory.*

Soliloquy.

O Day of Terror and amazing Wonders! how can we think on thee, without trembling at thy Memory? Why do we tremble, without providing againſt our Fears; none but the Guilty are afraid of the Judge. Liſt up your Heads, you that love

love the coming of our Lord, for your Redemption draws nigh: Look up you happy Souls, who have faithfully cultivated your ſelves; for your Harveſt is at Hand.

Watch therefore.

Ver. 35, 36. *Watch ye therefore, leſt coming ſuddenly, he find you Sleeping.*

Soliloquy.

DELIVER, us, O Lord, from ſlumbering in a Life of Careleſsneſs and indevotion; deliver us from ſleeping in a courſe of Wickedneſs and Impenitence: Deliver us by thy ſpeedy Grace, leſt the ſnare fall upon us unawares. For we know not when our Maſter will come. Let us watch in our Youth, and watch in the day of our Strength; let us watch in the time of our declining Years, and watch in our decripit Age: Always let us watch, always let us pray.

The laſt Supper.

Chap. 14. 22, 23, 24. *And as they did eat, Jeſus took Bread, and bleſſed, and brake it, and gave to them, and ſaid, Take, Eat; this is my Body. And he took the Cup, and when he had given Thanks, he gave it to them: And they all drank of it.*

And he ſaid unto them, this is my Blood of the New Teſtament, which is ſhed for many, &c.

Soliloquy.

THIS, O my Soul, is the Paſſover thy Lord ſo earneſtly deſired to eat before his Suffering: This is the Lamb that was ſlain from the beginning, and daily ſhall be offered to the end of the World. O dear memorial of our Saviour's Love to us! O powerful attractive of ours to him! no more will he now entertain us with Types and Figures, but really feed us with his very ſelf; preparing our Appetite with this Heavenly Antipaſt, for that new and glorious eternal Feaſt in the Kingdom of his Father.

Chriſt in the Garden.

Ver. 32. *And they came to a place which was named* Gethſamani, *and he ſaith to his Diſciples, ſit ye here, while I ſhall pray,* &c.

Soliloquy.

AND now make ready thy ſelf, my Soul, to thee the ſtrangeſt and the trueſt Tragedy that ever drew Tears from the ſad Spectators Eyes. Behold thy deareſt Lord entring the fatal Garden; follow

him thither, and never leave him till thou ſeeſt him aſcend into his Glory. Watch and Pray, leſt you enter into Temptation: This is the beginning of Sorrow.

Chriſt findeth his Diſciples Sleeping.

Ver. 37, 38. *And he cometh and findeth them ſleeping, and ſaith unto* Peter, Simon, *ſleepeſt thou, couldſt thou not watch one Hour? Watch ye and pray, leſt ye enter into Temptation. The Spirit truly it ready, but the Fleſh is weak.*

Soliloquy.

JUST ſo, my deareſt Lord, we ſerve thee ſtill; we cannot watch one Hour, but our Eyes grow heavy; we cannot ſay the ſhorteſt Prayer, but our Heads are full of aking pains. Lord, as thy Charity ſought an Excuſe for them, O may thy Mercy find a Pardon for us. Leave not our drowſie Nature to it ſelf, for then immediately we fall aſleep: But viſit us with thy holy Grace, and quicken us with thy Holy Spirit, and keep us waking with thy conſtant Preſence.

Judas *Betrayeth Chriſt with a Kiſs.*

Ver. 44. *Whomſoever I ſhall Kiſs, that ſame is he, take him, and lead him away ſafely,* &c.

Soliloquy.

WONDER, O my Soul, and hate the baſe Hypocriſie of this Curſed Wretch: And when thy Lips draw nigh thy Lord, never let thy Heart be afar off. Betray the Son of God with a Kiſs! Wonder, O my Soul, and love the incomparable meekneſs of thy dear Redeemer; and when ſome fair pretence tempts thee to offend him, remember the horrid fact thou haſt ſo often deteſted.

Chriſt examined by the High Prieſt.

Ver. 61, 62. *The High Prieſt asked him, and ſaid unto him, art thou the Chriſt the Son of the Bleſſed? And* Jeſus *ſaid, I am; and ye ſhall ſee the Son ſitting on the right Hand of Power, and coming in the Clouds of Heaven,* &c.

Soliloquy.

O admirable Meekneſs! in the midſt of all theſe intollerable provocations, not one impatient Word; but his Thoughts ſtill fixt on his future Hope. Hereafter you

you ſhall ſee the Son of God ſitting at the right Hand of his Father, and coming in the Clouds of Heaven. Lord, when our Enemies cavil with us, and what e're we ſay or do, ſtill vex and condemn us; do thou ſuſtain our Patience, and ſpeak aloud this comfort in our Hearts, that we ſhall behold thee at the laſt, at the Right Hand of thy Father, and coming in the Clouds of Heaven.

Chriſt carried to Pilate.

Chap. 15. 1. *And ſtraightway in the Morning, the chief Prieſts held a Conſultation with the Elders and Scribes, and the whole Council, and bound* Jeſus, *and carried him away, and delivered him to* Pilate.

Soliloquy.

HOW eager Men are ſometimes to undo themſelves! Early in the Morning, and immediately they meet, and buſily conſult with one another; and all to deſtroy an excellent Perſon, who only reproved their Abuſes, and taught them true Perfection. Impiety perhaps may ſeem to proſper for a while, but is ſure to end in everlaſting Miſery. Now, but too late, the Treacherous *Judas* feels the ſting of a Tormenting Conſcience; now, but

too late, he ſees the importance of that truth which his Maſter ſo often had taught him, *What will it profit a Man to gain the whole World, and loſe his own Soul?*

The Soldiers Cruelty.

Ver. 17, 18, 19. *And they cloathed him with Purple, and platted a Crown of Thorns, and put it about his Head, and began to ſalute him, Hail, King of the* Jews; *and they ſmote him on the Head with a Reed, and did ſpit upon him, and bowing their Knees, worſhipped him.*

Soliloquy.

MY Soul, follow thy Redeemer, and ſee, if thy Tears will give thee leave; ſee how cruelly the Souldiers treat him, how intollerably the *Jews* abuſe him. And when thy ſmall Croſſes trouble thy little patience, remember thy Lord, think on thy Saviour. O, what a throng of Sorrows are crowded into theſe few Lines! Sorrows heaped up, and preſſed down, and ſhaken together, and running over into the Boſom, into the very Soul of Jeſus.

Chriſt upon the Croſs.

Ver 23, 25. *And they gave him to drink, Wine mingled with Myrrh; but he received*

ceived it not. And it was the Third Hour, and they Crucified him.

Soliloquy.

LOOK down, my Soul! for now thy God lies humbled at the Feet of Men: Look down, and ſee thy deareſt Lord ſpread naked on the Croſs; and all his Wounds, by their violent pulling off his Cloaths, bleeding afreſh: See with how meek a Patience he offers his Hands and Feet to be boared through, and nailed to the accurſed Tree of Shame: See with what inſolent and Jewiſh Shouts, they rear up the Croſs into the Air, and then with what audacious ſpitefulneſs, they pitch it down into the Earth; while the tender and delicate Body of *Jeſus* hangs on nothing but Four great Wounds. O Crucified Love! was ever Grief like this? or my Sorrow truly proportionable? was ever love like thine? thou were numbred among Tranſgreſſors, that we might be numbred among Saints: Thy Wine was mingled with Myrrh and Gall, that we might drink of the pure Streams which flow from the Throne of God: Thou wert made obedient to Death, even the Death of the Croſs; that we might be raiſed to Life, even the Life of thine own Eternal Glory.

Chriſt's Cry upon the Croſs.

Ver. 34. *and* John 19. 25, 26. *My God, my God, why haſt thou forſaken me? Now there ſtood by the Croſs of* Jeſus, *his Mother, and his Mothers Siſter*; Mary *the wife of* Cleophas, *and* Mary Magdalen. *When* Jeſus *therefore ſaw his Mother, and the Diſciple ſtanding by, whom he loved, he ſaith unto his Mother, Woman, behold thy Son, &c.*

Soliloquy.

MY Soul, if ever thou ſhedſt a Tear, if ever thou waſt acquainted with a Sigh, prepare now thy tendereſt Affections to expreſs the greateſt of Sorrows: All this while, the Clouds were but gathering; now the whole Storm falls at once on the Head of our Saviour; *My God, my God, why haſt thou forſaken me?* O doleful Spectacle, able to melt a Heart of Adamant! Behold the afflicted Mother tranſfix'd with the Sword of Sorrow: Behold the beloved Diſciple, and the reſt of the Friends of *Jeſus*, weeping, and mourning, and languiſhing with Grief; but above all, behold the beloved *Jeſus* himſelf hanging on the Croſs, and bleeding at his Four great Wounds, with all theſe in his Eye; and crying out in the bitterneſs of

of his Soul, *My God, my God, why hast thou forsaken me?*

Joseph *of* Arimathea, *begged the Body of* Jesus.

Ver. 42, 43, 46. *And when the Even was come,* Joseph *of* Arimathea, *an honourable Counsellour, which also waited for the Kingdom of God, came, and went in boldly unto* Pilate, *and craved the Body of* Jesus. *And he bought fine Linnen, and took him down, and wrapped him in it, and laid him in a Sepulchre which was hewn out of a Rock, and rolled a Stone unto the Door of the Sepulchre.*

Soliloquy:

COME every one that claims a share in the Passion of a Crucified Jesus; come, and with Tears and Reverence attend on this sad Solemnity: Cover your selves with Sables, in sorrow for his Death; and spread Ashes on your Head, in Repentance for your Sins: Come, and the Service you would offer his Person, perform to his Poor. Whatever you do to any of his little ones, you do to him. Learn, O Great, Honourable and Rich, to be Good, Just and Charitable, and never consent to the Counsel of the Wicked.

Learn, O you Rich and Noble, *to wait for the Kingdom of God*; and employ your Wealth and Power in Piety for Religion, and Charity for the Poor.

Christ's Reſurrection.

Chap. 16. 1, 2, 3, 4. *And when the Sabbath was paſt,* Mary Magdalen, *and* Mary *the Mother of* James *and* Salome, *had bought Spices that they might come and anoint him. And very early in the Morning, the firſt Day of the Week, they came unto the Sepulchre, at the riſing of the Sun: And they ſaid among themſelves: Who ſhall roll us away the Stone from the Door of the Sepulchre? (And when they looked, they ſaw that the Stone was rolled away) for it was very great.*

Soliloquy.

Waken our drowſie Heads, O Lord, that early in the Morning we may riſe to ſeek thee; raiſe up our ſluggiſh Hearts, that we may prepare our richeſt Spices of Prayer and Meditations to preſent thee. Let us not loſe our Courage for any difficulty we meet with in our way: But hope in our Lord, and perſevere in our Duty; and he will remove it. Make us, O gracious God, firſt diligent in our own Endevours, and then religious in truſting thy Provi-

Providence: We know thou'lt rather work a Miracle, which thy power can do, than forſake thy Servants, which thy Goodneſs cannot.

Mary *and the reſt are affrighted.*

Ver. 5, 6, 7. *And entring into the Sepulchre, they ſaw a Young Man ſitting on the right ſide, clothed in a long white Garment, and they were affrighted. And he ſaith unto them, be not affrighted, ye ſeek* Jeſus *of* Nazareth, *which was Crucified; he is riſen, he is not here: Behold the place where they laid him. But go your way, tell his Diſciples and* Peter, *that he goeth before you into* Galilee, *there ſhall ye ſee him, as he ſaid unto you.*

Soliloquy.

LET the guilty Conſciences tremble for fear, but the ſeekers of *Jeſus*, let them always rejoyce: Only be ſure you ſeek him where he may be found; not in the Earth, and the things of this World. *He is riſen, he is not here.* Seek him in Heaven, whither he is gone before, and leſt his faithful Promiſe, we there ſhall ſee him. Remember what he ſaid, when he was yet living here, and ſpeaking of his Kingdom, *Father, I will, that where I am, there may my Servants be alſo.*

Chriſt

Christ appears to Mary Magdalen, *&c.*

Ver. 9, 10. *Now when* Jesus *was risen early, the first Day of the Week, he appeared first to* Mary Magdalen, *out of whom he had cast Seven Devils. And she went and told them that had been with him, as they mourned and wept.*

Soliloquy.

O the Divine tenderness of the Spirit of Jesus! the Devout *Magdalen* stood weeping at the Sepulchre, and he came to her; the Holy Women ran to tell the Disciples, and he met them in the way. In every state, if we do our Duty, our Lord will not fail to reward us. If we delight in Retirement and Contemplation, his Visits will comfort us; if we faithfully labour in an active Life, in the midst of our business, his Blessings will meet us.

A Hymn for the Evening.

John 6, 68. *Lord to whom shall we go? thou hast the Words of Eternal Life.*

I.

LORD, now the time returns
For weary Man to rest;
To lay aside those Pains and Cares
With which our Days oppress.

II.

Rather change our Thoughts
To more concerning Cares;
How to redeem our miſpent time,
With Sighs, and Tears, and Prayers.

III.

How to provide for Heav'n,
That Place of Reſt and Peace;
Where our full Joys ſhall never wain,
Our Pleaſures never ceaſe.

IV.

BLEST be thy Love, dear Lord,
That taught us this ſweet way;
Only to love thee for thy ſelf,
And for that Love, obey.

V.

O thou, our Souls chief Hope!
We to thy Mercy fly;
Where e're we are, thou canſt protect,
What e're we need ſupply.

VI.

WHETHER we ſleep or wake,
To thee we both reſign;
By Night we ſee, as well as Day,
If thy Light on us ſhine.

VII.

WHETHER we Live or Die,
Both we ſubmit to thee:
In Death we live, as well as Life,
If thine in Death we be.

VIII.

VIII.

GLORY to the great God,
One Coeternal Three;
To Father, Son, and Holy Ghost.
Eternal Glory be.
Amen.

The End of the Tenth Part.

A New-Years-Gift;

CONTAINING

Soliloquies on ſeveral places in St. *Luke*'s Goſpel.

PART XI.

The Angel and Zachary.

Luke 1. 5, 6, 7. *There was in the Days of* Herod *the King of* Judea, *a certain Prieſt named* Zacharias, *of the courſe of* Abia, *and his Wife was of the Daughters of* Aaron, *and her Name was* Elizabeth. *And they were both righteous before God, walking in all the Commandments and Ordinances of the Lord, blameleſs. And they had no Child, becauſe that* Elizabeth *was Barren, and they both were now well ſtricken in Years.*

Soliloquy.

Soliloquy.

'TIS not, O Lord! the leaſt of thy Mercies, to make us happy in our Parents and Kindred, whoſe quality may enable them to improve our Education, and their Credit engage us to follow their Example. O make us bleſs thy wiſe and gracious Providence, which fitly diſpoſes to every one his part. Teach us to be ſatisfied in whatever Condition we are in, and faithfully attend to our particular Duties; whether we be honoured to approach thy Altars, or humbled to ſtand below at a diſtance.

The Salutation of the Bleſſed Virgin.

Ver. 28. *And the Angel came in unto her, and ſaid, Hail, thou that art highly favoured, the Lord is with thee: Bleſſed art thou among Women.*

Soliloquy.

THUS did the Glorious Arch-Angel deliver this Happy Meſſage from the King of Heaven, to the Bleſſed Virgin: How ready was he to diſpatch this Embaſſy of Joy and Exaltation to frail Mortality? He inſtantly trims his Wings with Love and Obedience, and haſtens this miraculous Treaty, with the Holy Virgin. Give us

us Grace, O Lord, to reduce our Prayers into Practice, that thy Bleſſed will may be done by us here on Earth, as it is by thy Angels in Heaven; and that after having converſed with them here, we may ſing with them hereafter in the Conſort of Eternal Hallelujahs. *Amen.*

Elizabeth *and* Mary's *Salutation.*

Ver. 41. *And it came to paſs, that when* Elizabeth *heard the Salutation of* Mary, *the Babe leaped in her Womb; and* Elizabeth *was filled with the Holy Ghoſt.*

Soliloquy.

SO quick and active is perfect Charity: As ſoon as ſhe knew the ſtate of her Pious Kinſwoman, and that her preſence would be welcome and uſeful, immediately ſhe reſolves to viſit her, immediately ſhe goes to aſſiſt her. O the Devout and Heavenly Converſation of this admirable Couple! Often they recount to each other the Favours of their God, ſtill more to improve themſelves in love and gratitude; the bleſſed *Mary* wonders at the fruitfulneſs of an Old and Barren Woman; and the holy *Elizabeth* admires that a Virgin ſhould conceive a Child; and both together rejoyce, pray, and adore

their

their Maker, from whom cometh every good and perfect Gift.

Elizabeth's *Congratulation.*

Ver. 42. *And she spake out with a loud Voice, and said, Blessed art thou among Women, and blessed is the Fruit of thy Womb.*

Soliloquy.

BREAK forth my Soul into joy, and wonder, and sing aloud the glories of this Blessed Jesus, *Blessed art thou among Women, and Blessed is the Fruit of thy Womb.* O may the Sacred Name of Jesus still sound in mine Ears, and make my Heart within me leap for Joy: Still may my Memory faithfully keep it, and my Tongue for ever devoutly repeat it!

Mary's *Rejoycing.*

Ver. 46, 47, 48. *And* Mary *said, my Soul doth magnifie the Lord, and my Spirit hath rejoyced in God my Saviour; for he hath regarded the low Estate of his Handmaiden: For behold, from henceforth all Generations shall call me Blessed.*

Soliloquy.

AND may thy Soul for ever magnifie our Lord; who to redeem us Sinners, came

came down from Heaven, and in thy Virgin Womb miraculouſly aſſumed our Nature: O may the World fulfil thy Propheſie, and all Generations call thee Bleſſed: Acknowledging thee the Golden Pipe, through which this Fountain of Living Water ſtreamed to us: Wonderful are the favours he has done for thee, and wonderful are the Mercies he has done for us.

St. John *the Baptiſt's Circumciſion.*

Ver. 59. 60. *And it came to paſs that on the Eighth Day, they came to Circumciſe the Child, and they called him* Zacharias, *after the Name of his Father. And his Mother anſwered, and ſaid, not ſo, but he ſhall be called* John.

Soliloquy.

THUS, O my God, thou diſpoſeſt even our leſs important Circumſtances, when they any way conduce to the working our Salvation: Not that thy Power is oblig'd to ſuch inferiour means, but the weakneſs of our Nature makes them uſeful to us; and the benignity of thine, makes thee pity our weakneſs. Were we compleatly wiſe, we ſhould little need a choſen Name to engage our imitation, or other pious acts to incline us to Virtue.

Zachary's

Zachary's *Tongue looſed.*

Ver. 63, 64, 65, 66. *And he asked for a Writing Table, and wrote, ſaying, his Name is* John, *and they marvelled all. And his Mouth was opened immediately, and his Tongue looſed, and he ſpake and praiſed God,* &c.

Soliloquy.

SO we ſhould do when we ſee the Extraordinary proceedings of our God: We ſhould fear his Power, and praiſe his Goodneſs, and publiſh abroad his Miraculous Works; that all the World may know, love, and adore him. We ſhould meditate with our ſelves every paſſage of his Providence, and confer with others to our mutual improvement.

Zachary's *Propheſie.*

Ver. 67, 68, 69, 70. *And his Father* Zacharias *was filled with the Holy Ghoſt, and propheſied, ſaying, Bleſſed be the Lord God of* Iſrael, *for he hath Viſited and Redeemed his People, and hath raiſed up an Horn of Salvation for us in the Houſe of his Servant* David, *&c.*

Soliloquy.

Soliloquy.

O Bleſſed Canticle of Joy and Praiſe! divinely inſpired by the Holy Ghoſt, and ſolemnly pronounced by the Venerable Prieſt, and daily ſung in thy Holy Temple. O may theſe very Words be often in my Mouth, and the Thoughts of thee dwell always in my Memory! The Expreſſions thou uſeſt, are the Comfort of my Life, and the ſubject thou treateſt, the hope of all the World.

The Nativity of Chriſt.

Chap. 2. 1, 2, 3, 4, 5, 6, 7. *And it came to paſs in thoſe Days, that there went out a Decree from* Cæſar Auguſtus, *that all the world ſhould be taxed. (And this taxing was firſt made when* Cyrenius *was Governour of* Syria,) *and all went to be taxed, every one into his own City. And* Joſeph *alſo went up from* Galilee, *out of the City of* Nazareth, *into* Judea, *unto the City of* David, *which is called* Bethlehem, (*becauſe he was of the Houſe and Liniage of* David,) *to be taxed, with* Mary, *his Eſpouſed wife, being great with Child. And ſo it was, that while they were there, the Days were accompliſhed that ſhe ſhou'd be delivered. And ſhe brought forth her firſt born Son, and wrapped him in ſwadling*

ſwadling Clothes, and laid him in a Manger, becauſe there was no room for them in the Inn.

Soliloquy.

THUS even the Parents of the King of Heaven, ſubmit to the publick Government, and obediently undertake a long and difficult Journey, to fulfil the Commands of *Auguſtus Cæſar*. So perfectly already have they learnt their Sons great Leſſon to be Humble and Meek; rejected in the Inn, they quietly retire to the mean Lodging of a Stable; deprived of even ordinary Accommodations, they patiently repoſe their Adorable Child in the cold Cradle of a Manger.

The Purification of the Virgin Mary.

Ver. 22, 23, 24. *And when the Days of her Purification according to the Law of Moſes were accompliſhed, they brought him to* Jeruſalem, *to preſent him to the Lord; (as it is written in the Law of the Lord,* Every Male that openeth the Womb, ſhall be called Holy to the Lord,) *and to offer a Sacrifice, according to that which is ſaid in the Law of the Lord, a pair of Turtle Doves, or Two young Pigeons.*

Soliloquy.

Soliloquy.

THUS did the all-unblemish'd Virgin submit to the rule of Common Neighbours, and the King of Heaven meekly obeys the Laws he made for us. Be ashamed, my Soul, for any vain or sensual humour, to pretend exemption from the Christian Discipline. The Mother of Jesus appears in publick, with the sacrifice of the Poor, a pair of Turtles, fit Emblems of her Innocence and Chastity. And the Son of God is valued at an humble price, which effectually convinces us, that a sanctified Poverty, exceeds the richness of a splendid Vanity: And now, O thou preserver of Men, be thou (especially in the case of Child-bearing) the preserver of Women; as thou affordest them ability to Conceive, so give them strength also to bring forth; make them joyful Mothers of Children, that may be thine, more than theirs: To which end, as thou givest them Faith to save them in Child-bearing, so give them hearty gratulations after it, that like this Holy Virgin, they may make their first publick appearance in thy Temple, and there not empty, nor by the proxy of anothers Lips, but by their own Hearts, and Hands, and Lives, may praise thee, for evermore.

Christ's

Christ's Presentation.

Ver. 41, 42, 43, 44, 45. *Now his Parents went to* Jerusalem *every Year at the Feast of the Passover. And when he was Twelve Years old, they went up to* Jerusalem *after the custom of the Feast; and when they had fulfilled the Days, as they returned, the Child* Jesus *tarried behind in* Jerusalem, *and* Joseph *and his Mother knew not of it. But they supposing him to have been in Company, went a Days Journey, and they sought him among their Kinsfolk and Acquaintance: And when they found him not, they turned back again to* Jerusalem.

Soliloquy.

BEHOLD, a Devotion regular and safe; behold, a Piety generous and wise: They spare no cost nor pains to perform their Duties; embracing themselves in every holy Custom, and enuring their blessed Child to the same observance. O with what care should we follow these happy Steps; we, who alas! so continually need every kind of assistance: They wanted no Temple, who had God himself in their House; they needed no Sacrifice, who had Jesus dwelling among them: Yet would they go to visit the Temple, and offer

offer their Sacrifice, and exactly perform every point of their Religion: Lord give us Grace (likewiſe) to preſent our ſelves unto thee in thy Holy Temple; and as thy People, to come willingly to thy Holy Aſſemblies, worſhipping thee (O Lord) in the Beauty of Holineſs; nor to make ſingle Addreſſes only, but that (like the Bleſſed Virgin here) we may devote the fruit of our Bodies alſo, and preſent our Children early to thy Sacred Ordinances; as firſt, to that of *Baptiſm*, and after, in their ſeaſon, to thoſe of thy holy Word and *Euchariſt*. Amen.

Chriſt reads in the Synagogue.

Chap. 4. 18, 19. *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the Poor; he hath ſent me to heal the broken hearted, to preach deliverance to the Captives, and recovering of ſight to the Blind; to ſet at liberty them that are bruiſed: To preach the acceptable Year of the Lord.*

Soliloquy.

WHAT thou wert ſent to do, thou haſt fully perform'd, O glorious Redeemer of the World! Thou haſt opened the Eyes of the Blind, and the Underſtanding of the Ignorant. And all thoſe miraculous

O truths

truths which the Prophets foretold, are perfectly fulfilled in thee. Thou haſt healed the Bruiſes of our fallen Nature, and reſtor'd our Souls to Strength and Liberty: Thou haſt delivered us from the Dominion of Satan, and open'd to our hopes the Kingdom of Heaven.

Chriſt healeth one ſick of the Palſie.

Chap. 5. 18, 19, 20. *And behold, Men brought in a Bed, a Man which was taken with a Palſie: And they ſought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in, becauſe of the Multitude, they went upon the Houſe top, and let him down through the Tiling with his Couch, into the midſt before* Jeſus. *And when he ſaw their Faith, he ſaid unto him, Man, thy Sins are forgiven thee.*

Soliloquy.

QUICKEN, O gracious Lord! our half dead Spirits, into a lively and active zeal of bringing others to thee; and touch their Hearts with the ſame affection for us: That by our mutual Charity, we may obtain thy Pardon, and taſt the Joys of a Peaceful Conſcience. Let us not faint at the firſt encounter, nor quit our pious purpoſe

poſe for a little pains; but wiſely caſt about to overcome the Difficulty, and try all poſſible ways to aſſiſt one another.

A Golden Rule to be obſerved.

Chap. 6. 37, 38. *Judge not, and ye ſhall not be Judged: Condemn not, and ye ſhall not be Condemned: Forgive, and ye ſhall be forgiven: Give, and it ſhall be given unto you, good Meaſure preſſed down, and ſhaken together, and running over, ſhall Men give into your Boſom; for with the ſame Meaſure that ye meet withal, it ſhall be meaſured to you again.*

Soliloquy.

HOW thick and cloſe does this Heavenly Sower ſcatter his Seed! Every Line is a new Leſſon, and every Leſſon a rule of Perfection: O the magnificent Bounty of our God! he gives us not barely the meaſure we give others, but preſs'd down, and ſhaken together, and running over into our happy Boſoms. Why are we then ſo ſlow and dull to learn theſe Divine Inſtructions? Why ſo remiſs to practiſe them? Are they not ſweet and excellent in themſelves? are they not infinitely profitable to us?

The Widows Son raiſed.

Chap. 7. 12, 13, 14, 15, &c. *Now when he came nigh to the Gate of the City, behold, there was a Dead Man carried out, the only Son of his Mother, and ſhe was a Widow: And much People of the City was with her. And when the Lord ſaw her, he had Compaſſion on her, and ſaid unto her, weep not. And he came and touched the Bier, (and they that bare him ſtood ſtill.) And he ſaid, Young Man, I ſay unto thee, ariſe. And he that was dead, ſat up, and began to ſpeak: And he delivered him to his Mother,* &c.

Soliloquy.

MOLLIFIE, O Lord, my ſtony Heart into a tender Compaſſion on the common Miſeries I ſee in the World; eſpecially thoſe ſad oppreſſing Calamities which too much endanger the patience of the Sufferers. Remember, O glorious Jeſu! the wonders thou haſt done, and let thy antient Mercies be renewed among us. Thou with a Word canſt wipe away our Tears; and how deſperate ſoever our Condition may appear, canſt immediately reſtore to us our former Comforts.

John *ſendeth to enquire after Chriſt.*

Ver. 19, 20, 21. *And* John *calling unto him Two of his Diſciples, ſent them to* Jeſus, *ſaying, art thou he that ſhould come, or do we look for another? When the Men were come unto him, they ſaid* John *Baptiſt hath ſent us unto thee, ſaying, art thou he that ſhould come, or do we look for another? And in that ſame Hour, he cured many of their Infirmities and Plagues, and of Evil Spirits; and unto many that were Blind, he gave Sight,* &c.

Soliloquy.

LORD, let us neither too lightly believe, nor lazily ſit down in a careleſs neutrality; but concern our ſelves in the Enquiry after thee, and uſe all the means we can to find out thy Truth. Thou art alone, O bleſſed Jeſu! the Saviour of the World; and we look not for another. Thou engageſt thy Omnipotency, to convince us by Miracles, and continueſt thy Miracles to perſwade us by their beneficence.

The Validity of John *the Baptiſt.*

Ver. 28. *For I ſay unto you, among thoſe that are born of Women, there is not a greater Prophet than* John *the Baptiſt: But he that*

is leaſt in the Kingdom of God, is greater than he.

Soliloquy.

SO let us willingly praiſe without flattery; not for their Wealth or brave Appearance in this World, but for their real Virtue and title to the other. None among the Prophets was greater than *John* the Baptiſt, yet the leaſt among the Saints was greater than he. Lord, make us violently reſiſt our own corrupt Inclinations, and violently deſire thy Eternal Felicities: Make us delight in a Pious Life for what it is here; but infinitely more for what it will be hereafter.

Mary Magdalen's *Converſion.*

Ver. 44, 45, 46, 47, 48, &c. *And he turned to the Woman, and ſaid unto* Simon, *ſeeſt thou this woman? I entred into thine Houſe, thou gaveſt me no Water for my Feet; but ſhe hath waſhed my Feet with Tears, and wiped them with the Hairs of her Head: Thou gaveſt me no Kiſs; but this Woman ſince the time I came in, hath not ceaſed to kiſs my Feet. Mine Head with Oil thou didſt not anoint: But this Woman hath anointed my Feet with Ointment. Wherefore I ſay unto thee, her Sins which are many, are forgiven her, for ſhe loved*

loved much; but to whom little is forgiven, the ſame loveth little. And he ſaid unto her, thy Sins are forgiven, &c.

Soliloquy.

O the Divine ſweet Spirit of our bleſſed Jeſu! how ready he is to entertain a returning Sinner! how graciouſly he repeats and dwells on every paſſage of their Converſion; exalting each petty circumſtance with a rare induſtrious Eloquence; and cloſing all with a voluntary and general Pardon! *Her Sins which are many, are forgiven her, for ſhe loved much.* O the ſtrange efficacy of perfect Charity! it immediately changes the moſt vicious Life, into a courſe of Heroick Virtue, and inſtantly turns the moſt dreadful Wrath of God into Peace and Joy, and everlaſting Mercies.

The Diſciples angry with the Samaritanes.

Chap. 9. 51, 52, 53, 54, 55, 56. *When the time was come that he ſhould be received up, he ſtedfaſtly ſet his Face to go to* Jeruſalem, *and ſent Meſſengers before his Face, and they went, and entred into a Village of the* Samaritanes, *to make ready for him. And they did not receive him, be-*

cauſe his Face was as though he would go to Jeruſalem. *And when his Diſciples* James *and* John *ſaw this, they ſaid, Lord, wilt thou that we command Fire to come down from Heaven, and conſume them, even as* Elias *did? But he turned and rebuked them, and ſaid, ye know not what manner of Spirit ye are of. For the Son of Man is not come to deſtroy Mens Lives, but to ſave them.*

Soliloquy.

MY Soul, correct at firſt thoſe ſudden heats of Anger, before they riſe up to diſcompoſe thy ſelf, and before they boil over to ruin thy Neighbour. Remember thy Meek and Patient Redeemer, *Came not to Deſtroy, but to Save.* If thy Enemies perſecute thee, ſeek prudently to avoid them; if thy Friends reject thee, go quietly from them: Whatever befals thee, ſtudy not Revenge; but overcome, if thou canſt, their Evil with Good.

Our Duty to God and our Neighbour.

Chap. 10. 27, 28. *Thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy ſtrength, and with all thy Mind; and thy Neighbour as thy ſelf. This do, and thou ſhalt live.*

Soliloquy.

Soliloquy.

WHEN ſhall we love thee, O Lord, our God, with our whole Heart and Strength; and our ſelves only in order to thee; and our Neighbour as our ſelves! This is the Sum of all; this do, and thou ſhalt live. 'Tis not the Name or Dignity we bear, that entitles us to Heaven, but the real diſpoſition of our Soul towards God: 'Tis not our Affection to our Friends or Kindred that can ſatisfie our Duty; but an englarged Charity to every one that needs us.

Mary's *Choice.*

Ver. 41, 42. Martha, Martha, *thou art careful, and troubled about many things; but one thing is needful, and* Mary *hath choſen that good part which ſhall not be taken away from her.*

Soliloquy.

HERE we, alas in this World, are perplex'd with a Thouſand Cares, and our Minds diſtracted with a Multitude of trifling Proviſions; while all that's neceſſary is but one thing. O teach us, Lord, wiſely to chuſe that good and beſt part, which ſhall never be taken away from us. We run up and down, and weary our

ſelves, and bring home nothing but our own Diſquiet; while we might ſtay with thee in Peace, and ſweetly contemplate on all thy Mercies, and encreaſe our Love of the Joys thou haſt prepared for us.

Chriſt teaches us to pray.

Chap. 11. 2. *When ye pray, ſay, Our Father which art in Heaven*, &c.

Soliloquy.

Lord, make us value this perfect Prayer, above all the Forms that Man can deviſe: Still may our Lips repeat it with freſh Devotion, and never give over, till thou graciouſly hear us. For, from thee proceeds all that's good; and all is good that proceeds from thee. Teach us, O Lord, for what we ought to pray, and give us what is fit to receive: let not our Paſſions blind us, to ask of thee a Stone; but if we do, let thy Mercy turn it into Bread.

The Unclean Spirit.

Chap. 11. 24, 25, 26. *When the Unclean Spirit is gone out of a Man, he walketh through dry Places, ſeeking reſt; and finding none, he ſaith, I will return unto my Houſe whence I came out. And when he cometh, he findeth it ſwept and garniſhed. Then goeth he, and taketh to him Seven*

Seven other Spirits more wicked than himſelf, and they enter in, and dwell there, and the laſt eſtate of that Man is worſe than the Firſt.

Soliloquy.

PURIFIE, O Lord, the intentions of our Hearts, that our whole aim may be the advancement of thy Glory; directing ſtill every Thought, Word and Action, to the eternal Salvation of our ſelves and others. So ſhall we never miſcarry in our way, while we walk by the light of a ſincere Conſcience. Deliver us, O Lord, from all wicked Spirits, and conſecrate our Souls into a reſidence for thy ſelf; and when thou once haſt chaſed away our Enemy, ſuffer him no more to return again; leſt our latter ſtate become worſe than the former.

Bleſſed are they that hear the Word of God, and keep it.

Ver. 27, 28. *And it came to paſs, as he ſpake theſe things, a certain Woman of the Company, liſt up her Voice, and ſaid unto him, bleſſed is the Womb that bare thee, and the Paps which thou haſt ſucked. But he ſaid, Yea, rather, bleſſed are they that hear the Word of God, and keep it.*

Soliloquy.

Soliloquy.

BLESSED, O Jeſu, is the Womb that bear thee, and the Breaſts which gave thee ſuck: Bleſſed are every one that had the honour of Relation to thee; but yet ſubmitting to thy better Judgment, *Bleſſed are rather they, who hear the Word of God and keep it.* Bleſſed, O Lord, were thy Followers, who beheld thy Miracles, and thy familiar Acquaintance who convers'd with thy Perſon: Bleſſed were thy Diſciples whom thou choſeſt for thine own Companions: Yet ſtill preferring thy wiſer Vote, *Bleſſed are rather they, who hear the Word of God and keep it.*

Phariſaical Holineſs.

Ver. 42. *Wo unto you Phariſees, for ye Tithe Mint and Rue, and all manner of Herbs, and paſs over Judgment, and the love of God: Theſe ought ye to have done, and not to leave the other undone.*

Soliloquy.

LOOK well, my Soul into thine own Breaſt, and ſee how much of *Phariſee* thou findeſt there: Why doſt thou value thy fair appearance in the Eyes of others, before the real ſubſtance of Vertue in thy ſelf? doſt thou not know, that this we

ought

ought to do, and not to leave the other undone? Remember thy Lord's ſevere reproofs, and faithfully examine thy own Conſcience: Why art thou more affected to ſome petty Devotion, than the fundamental Laws of Juſtice and Charity?

Blood requires Blood.

Ver. 51. *From the Blood of* Abel, *unto the Blood of* Zacharias, *which periſhed between the Altar and the Temple: Verily I ſay unto you, it ſhall be required of this Generation.*

Soliloquy.

SUFFER us not, O Lord, to neglect ſo long thy Mercy, that we fall into the Hands of thy Juſtice: O make us always fear thy Threatnings, that we may never feel them: Still let us ſay to our Souls, If we do this, how ſhall we eſcape the Judgment of Hell? Deliver us, O Lord, from the Malice of perverting others, and the deſperateneſs of undoing our ſelves: Deliver us from rejecting the gracious Offers of Salvation, leſt we pull upon our Heads the Wrath of the Almighty.

Hypocriſie

Hypocriſie to be avoided.

Chap. 12. 3. *Therefore whatſoever ye have ſpoken in Darkneſs, ſhall be heard in the light: And that which ye have ſpoken in the Ear in Cloſets, ſhall be proclaimed upon the Houſe tops.*

Soliloquy.

THOU heareſt, O Lord, our moſt ſecret Whiſpers, and ſeeſt into the darkeſt Corner of our Hearts; and the Day will come, that all the World ſhall know every paſſage of our Lives, and nothing be hid from their ſight. When the Son of God ſhall appear in his Glory, and confeſs them who have confeſſed him, and deny them, who have denied him. Thy Goodneſs, O Lord is infinite; why ſhould we doubt what thou canſt do for us? thy power is irriſiſtible; why ſhould we fear what Man can do againſt us? O may our fear be only of thee, who ſhall come to judge us in that day of terror!

The Rich Fool.

Ver. 15, 20. *Take heed, and beware of Covetouſneſs, for a Mans Life conſiſteth not in the abundance of the things which he poſſeſſeth. Thou Fool, this Night ſhall thy Soul be required of thee; then whoſe ſhall*

ſhall thoſe things be which thou haſt provided?

Soliloquy.

THUS are we apt to abuſe our Proſperities, and thus our Proſperities are apt to abuſe us. O my God, may this excellent Parable thorowly convince me, that Wealth conſiſts not in abundance of Poſſeſſions, but only in being rich towards thee: From it let me learn, how vain and incertain are the Projects of this World; from it conclude, how ſhort and dangerous are the Enjoyments of this Life.

True Contentment.

Chap. 12. 33, 34. *Sell that ye have, and give Alms: provide your ſelves bags which wax not old, a Treaſure in the Heavens that faileth not, where ne Thief approacheth, neither Moth corrupteth; for where your Treaſure is, there will your Heart be alſo.*

Soliloquy.

MY God! if thou haſt made me Rich, give me Grace to be Free and Charitable; if thou haſt made me Poor, give me Grace to be Humble, and Induſtrious: Whatever thou ordereſt concerning me here, make me place my Treaſure with thee: For, where my Treaſure is, there will

will my Heart be alſo. Thou clotheſt the Lillies, and feedeſt the Ravens; never let me doubt thy Providence: Thou prepareſt for us Eternal Riches in Heaven; never let us doat on theſe periſhable Trifles upon Earth.

Stand ready prepared.

Ver. 35, 40. *Let your Loins be girded about, and your Lights burning: Be ye therefore ready alſo: for the Son of Man cometh at an hour when ye think not.*

Soliloquy.

AWAKE, my Soul, and take thy Lords advice: Gird thy Loins with Chaſtity, and kindle in thy mind a burning and a ſhining Charity, and ſo ſtand prepared continually againſt the day of that Glorious Appearance. For the Son of God will come at an hour when we think not. Let not Security caſt us aſleep, nor Idleneſs make us Drowſie, nor Temptation debauch us from our Duty; but let us always watch, that whenever we are ſummon'd, we may ſtill be ready.

The ſlothful Servant.

Verſe 47. *And that Servant which knew his Lords will, and prepared not himſelf, neither did according to his Will, ſhall be beaten with many Stripes.*

Soliloquy.

Soliloquy.

LORD, we are all but as Fellow ſervants to thee our Common Maſter, and dangerouſly forget our Duty, if the proſperous abuſe their plenty, and the powerful oppreſs the weak, and every one think they may ſafely ſin, becauſe thou art ſlow to puniſh: For, thy Wrath ſhall come in a day when they look not for it, and their deſtruction at an hour which they know not. Pardon, O Lord, their ingratitude, who know thy Will and neglect it; pity their unhappineſs, whoſe ignorance of thee makes them ruine themſelves: Their licentious Lives may perhaps entertain them for a while, but they never can be aſſured to enjoy them a minute.

Fire on the Earth.

49. *I am come to ſend Fire on the Earth, and what will I if it be already kindled?*

Soliloquy.

COME thou, O Lord, into our hearts; which ſeem by their dull Coldneſs to be nothing but Earth: Come, Caſt into them thy holy Fire, and inflame them with the fervours of thy Love. Thou, who ſo ardently deſiredſt to die for us, make us at leaſt content to die for thee; at leaſt to die to enjoy thee. Make us, O deareſt

Jeſu,

Jeſu, eſteem our peace with thee above the friendſhip of our neareſt Relations; and rather break with all the World, than be ſeparated one moment from thee.

All muſt repent.

Chap. 13. 2, 3. *Suppoſe ye that theſe* Galileans *were ſinners above all the* Galileans, *becauſe they ſuffered ſuch things? I tell you, nay; but except ye repent, ye ſhall all likewiſe periſh.*

Soliloquy.

WHY ſhould we buſie our thoughts to judge the Lives of others, when we have work enough to examine our own? Why ſhould we Cenſure them on ſome ſad event, while perhaps our ſelves are more guilty than they; and, unleſs we repent, we muſt likewiſe periſh? We know, O Lord, and tremblingly remember thy Words, the Tree that's often dreſs'd, and ſtill continues barren, ſhall at laſt be cut down, and caſt into the Fire.

A Woman Cured of her Infirmity.

Ver. 12, 13. *Woman, thou art looſed from thine infirmity; and he laid his hands on her, and immediately ſhe was made ſtraight, and glorified God.*

Soliloquy.

Soliloquy.

O generous mercy! that needs no more to move it but the ſight of our miſery! Behold, dear Lord, to thee I come, when wilt thou pity me? Before thy eyes I open my Wounds, when wilt thou ſay to my afflicted Soul, Be thou delivered from all thy infirmities? Thou clearly convinceſt me, and I ſee my Error; but my ſtubborn paſſions will not yield: Thou ſheweſt me my Duty, and I am aſhamed of my Diſobedience; but my corrupt Nature ſtrives not to mend.

A ſhameful Repulſe.

Verſe 27. *Depart from me, all ye workers of Iniquity.*

Soliloquy.

THINK, O my Soul, what a killing ſpectacle it would be, to ſee the juſt and innocent from every Nation ſit down in the Kingdom of Heaven; and our ſelves thruſt out with this ſhameful repulſe, *Depart from me all you workers of Iniquity.* 'Tis not enough, O Lord, to be taught thy holy Faith; 'tis not enough to be fed with thy ſacred Body: Unleſs the Life we lead be juſt and pious, we are ſure at laſt to be ſtruck with that Thunder, and depart to Hell with Horrour and Amazement.

Chriſt

Chriſt reproveth Jeruſalem.

Ver. 34, 35. *O* Jeruſalem, Jeruſalem, *which killeſt the Prophets, and ſtoneſt them that are ſent unto thee, how often would I have gathered thy Children together, as a Hen doth gather her Brood under her Wings, and ye would not? Behold, your Houſe is leſt unto you deſolate; and verily I ſay unto you, ye ſhall not ſee me until the time come when ye ſhall ſay, Bleſſed is he that cometh in the Name of the Lord.*

Soliloquy.

MERCY, ſweet Jeſu! Mercy: How often haſt thou called us, and we reſiſted thy Voice? How often haſt thou ſpred forth thy Wings, and we neglected thy Charity? Pardon, O dear Redeemer! our ſtrange ingratitude, and leave us not deſolate, to be ruined by our Follies. Deliver us from the diſmal ſtate of thoſe, who ſo long enure themſelves to ſin, that at laſt they have no ſenſe of ſinning; but one enormity is the puniſhment of another.

Put on Humility.

Chap. 14. 11, 13, 14. *For whoſoever exalteth himſelf ſhall be abaſed; and he that humbleth himſelf ſhall be exalted. When thou makeſt a Feaſt call the poor, the maimed,*

maimed, the lame, the blind: and thou ſhalt be bleſſed, for they cannot recompence thee: for thou ſhalt be recompenced at the Reſurrection of the Juſt.

Soliloquy.

LORD, make me humble in mine own Eyes, as I know I am worthleſs in thine; let me not proudly prefer my ſelf before others, nor enviouſly murmur they are preferr'd before me; but rely upon thy promiſes at the Reſurrection of the Juſt: Rather let me feaſt the innocent Poor, and make their Hearts ſometimes rejoyce a little; let me not ſpoil my Bounty by deſigns of Intereſt, nor loſe my Reward, by receiving it here.

The great Supper.

Ver. 15, 16. *Bleſſed is he that ſhall eat Bread in the Kingdom of God. Then ſaid he, a certain Man made a great Supper, and bad many,* &c.

Soliloquy.

'Tis thou thy ſelf, dear Lord, that mad'ſt this Supper, and call'ſt and preſſeſt us to come to it: 'Tis thou thy ſelf that art the Feaſt, and wilt refreſh and fit us with thy ſweetneſs: Bleſſed are they, O holy Jeſu, who feed on thee in this barren Deſart;

Deſart; but far more bleſſed they, who feed on thee in the Kingdom of Heaven. Think, O my Soul, who it is invites thee; think of his pure and generous Love, that aims at nothing but thy happineſs; and be ſure let nothing divert thee from embracing that Love.

We muſt forſake all for Chriſt.

Verſe 26. *If any Man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Siſters, yea, and his own Life alſo, he cannot be my Diſciple.*

Soliloquy.

Let us not proudly aſpire too high, nor lazily ſit down in a ſluggiſh Life; but, with a faithful prudence take meaſure of our ſelves, and truſt in our God to bleſs our Endeavours: His Grace is ſufficient to make us Victorious; his Glory is ſufficient to repair all our Loſſes: We are, alas, too weak to overcome our Enemies, and too Imperfect to delight in Croſſes: Never can our Nature renounce the World, and abandon Friends, and forſake it ſelf; but our hope is in God, to whom all things are poſſible.

The

The Angels rejoyce at a Sinners Repentance.

Chap. 15. 10. *There is Joy in the preſence of the Angels of God, over one ſinner that repenteth.*

Soliloquy.

O ſweet and gracious Jeſu! we will not murmur that thou receiveſt ſinners; we know we are undone, unleſs thou receiveſt them: We have too often gone aſtray, and follow'd the ways of our corrupt Inclinations: O ſeek us, Lord, and bring us home to thee, that thy Angels may rejoyce, and thy loſt Sheep be ſaved. We are of thoſe, alas, who need Repentance, and need thy Grace too, to repent: O make us mourn for our ſins with true Contrition, and be reveng'd on our Follies with a Life of Repentance. Fill us with perpetual Adorations of thy Love, that thy goodneſs which is ſo ready to pardon ſins, may encourage us to beg it, and to continue attenders on thy Worſhip here, till we are made of the Society of thoſe bleſt Spirits hereafter, that rejoyce in the Salvation of a ſinner.

The Prodigal Son returned.

Ver. 21, 22. *Father, I have ſinned againſt Heaven, and in thy ſight, and am no more*

more worthy to be called thy Son. But the Father ſaid to his Servants, Bring forth the beſt Robe, and put it on him, and put a Ring on his Hand, and Shoes on his Feet, &c.

Soliloquy.

JUST thus, O Lord, and far more ingratefully we deal with thee, when we leave thy Service to follow our Paſſions. Juſt thus, and with infinite more goodneſs thou deal'ſt with us, when we repent and beg thy Pardon. Quickly put on him the Robe of Juſtice, and re-eſpouſe him with the Ring of Love, and Feaſt him with the Fleſh of the Son of God. O my adored Redeemer! never let me forget my miſery, when I forſake thee; nor never let me forget thy mercy when I return to thee.

We muſt not repine at the extent of Mercy.

Ver. 28, 30. *And he was angry, and would not go in,* &c. *and he ſaid unto him, Son, thou art ever with me, and all that I have is thine,* &c.

Soliloquy.

MY God! let me not grudge thy favour to others, by thinking them leſs worthy than my ſelf; let me not repine at thy ſeverity

ſeverity to me, by conceiting my ſelf more worthy than they. All we have, both they and I, is thine; do with thine own as thou pleaſeſt. How many times have we tranſgreſt thy Commands, and yet thy mercy forgives us! How many years have we continued to offend thee, and yet thou goeſt on to bleſs us?

The unrighteous Mammon.

Chap. 16. 9. *Make to your ſelves Friends of the* Mammon *of unrighteouſneſs, that when ye fail, they may receive you into Everlaſting Habitations.*

Soliloquy.

THOU art the Lord of all, and we but Stewards ſubject to Account. O make us prudently manage the Riches thou haſt given us, and faithfully apply them to their true uſe, as Conveniencies of ſerving thee, and inſtruments of improving our ſelves and others: That when theſe Houſes of Clay ſhall fall into the Duſt, our Souls may be received into Everlaſting Tabernacles. Make us aſhamed of our own Folly, to ſee the Children of the World Conſult and Study, and lay up ſomewhat with Care and Diligence, that when they have need their occaſions may be ſerv'd; and our giddy ſelves go raſhly on, and neglect to provide.

We cannot love God, and the World.

Ver. 13. *No Servant can ſerve two Maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other: Ye cannot ſerve God and Mammon.*

Soliloquy.

SUFFER not thy Servants, O Lord, to neglect the ſmalleſt action that concerns our Eternity; but quicken us with a ready diligence to avoid every leaſt occaſion of ſin, and embrace every little opportunity of thy Service: As we inure our ſelves in little inſtances, ſuch ſhall we prove in great ones. Much leſs permit us, gracious Lord, not to follow the World and abandon thee; for, ſince our Souls can have but one Maſter, make us wiſely chuſe him that gives beſt Wages.

The Rich Glutton and Lazarus.

Ver. 23. *And in Hell he liſt up his Eyes, being in torment, and ſeeth* Abraham *afar off, and* Lazarus *in his Boſom*, &c.

Soliloquy.

THINK with thy ſelf, my Soul, and tremble at the ſad Condition of impenitent ſinners: Still, to this very day, the Chu rliſh

Churliſh Glutton lies buried in Hell, and the ſame dark Flames ſhall torment him for ever. O Eternity, Eternity! how poor and trivial are all things elſe, compared to thee? Think with thy ſelf, my Soul, and rejoyce at the happy State of the Servants of God: Still to this very day, the innocent *Lazarus* is comforted in Heaven, and the ſame bright Glory ſhall Crown him for ever.

The Lepers cleanſed.

Chap. 17. 12, 13, 14, 15. &c. *And as he entred into a certain Village, there met him ten Men that were Lepers, which ſtood afar off, and they liſted up their Voices, and ſaid, Jeſus Maſter, have mercy on us: And when he ſaw them, he ſaid unto them, Go, ſhew your ſelves unto the Prieſts: And it came to paſs, that as they went they were cleanſed; and one of them when he ſaw that he was healed, turned back, and with a loud Voice glorified God, &c.*

Soliloquy.

LORD, how devout and earneſt we are, when our own Neceſſities preſs hard upon us! We go out to meet thee, and humbly ſtand afar off before thee, and lift up our Voices aloud to thee: Jeſu, Maſter, have

mercy on us. Thou relieveſt our Wants, and we forget to give thee the Glory; thou heapeſt up thy Bleſſing on thy Children, and ſtrangers to thy Name are more thankful then we.

Not to be weary of well-doing.

Chap. 18. 1. &c. *And he ſpake a Parable unto them, to this end, that Men ought always to pray, and not to faint,* &c.

Soliloquy.

NO more, my deareſt Lord! no more ſo ſlow to begin our Prayers, nor ſo ſwift to run them over: No more ſo Cold in propoſing our needs, nor ſo quickly weary in renewing our Petitions. The Kingdom of Heaven now ſuffers violence, and the violent take it by force. Lord, make our Lives one continual Prayer, by making them always look up towards thee; not to be reveng'd on our Enemies, but, that they and we may become thy Friends, and all grow ſtrong and eager deſirers of enjoying thy Glory.

The Phariſee and the Publican.

Ver. 9, 10. &c. *And he ſpake this Parable unto certain which truſted in themſelves that they were Righteous, and deſpiſed others: Two Men went up into the Temple to*

to pray, the one a Phariſee, and the other a Publican, &c.

Soliloquy.

IF I am better than any, 'tis more than I know; and why ſhould I then deſpiſe them? I am ſure I know enough by my ſelf to bow my Head, and ſtrike my Breaſt, and humbly Cry to thee for Pardon: God be merciful to me a ſinner. If I were better than any, 'tis all received of thee; and why ſhould I be proud that I am more in Debt than another? No, no, my dread and glorious Lord! Nothing have I, alas, to boaſt of; but very much to repent of.

Children brought to Chriſt.

Ver. 16. *Suffer little Children to come unto me, and forbid them not: for of ſuch is the Kingdom of God.*

Soliloquy.

HAPPY, O Lord, are the Parents who bring their Children to thee, and enure their tender Age to bear thy Yoke; happy the Children who come early to thee, and ſeaſon their Youth before the World corrupt them; for of ſuch is the Kingdom of God: Lord, make me love and pity theſe poor helpleſs things, and mind

and imitate their meek ſimplicity. Make me avoid the Temptations of this Life by a cautious prudence, and repair my loſt Innocence by a hearty and ſincere Repentance.

Riches cannot inherit Heaven.

Ver. 25. *For it is eaſier for a Camel to go through a Needles Eye, than for a rich man to enter into the Kingdom of God.*

Soliloquy.

SUCH, O my Soul, are the miſeries that attend on Riches; they are gain'd with toyl, and kept with fear; they are us'd with danger, and loſt with grief. 'Tis hard to be ſaved if we have them, and impoſſible if we love them; and ſcarce can we have them, but we ſhall love them. Teach us, O Lord, this difficult Leſſon, to manage with Piety the Goods we poſſeſs, and not Covetouſly deſire more than thou giveſt us: Teach us to wean our Affections from this Earth, and not lay up our Hearts in Worldly Riches: For Bags of Gold and Silver are but Droſs, compar'd to Riches Celeſtial.

Chriſt bleſſeth Zacheus *his Houſe.*

Chap. 19. 9. *This day is Salvation come to this Houſe, for ſo much as he alſo is the Son of* Abraham.

Soliloquy.

Soliloquy.

BE not diſcouraged at thy Natural Infirmities, but ſtrive to Correct them by the Arts of Grace: Let but thy merciful Lord ſee thy good Affection, and he immediately will look upon thee, and own thee, and graciouſly invite himſelf to be thy Gueſt, and bring along with him Peace and Salvation. Redeem thy ſins with Alms, and ſatisfie thy Treſpaſſes with a generous Reſtitution: And be but concern'd in earneſt, that to day thou art to entertain thy Lord, and be a partaker of his Glory.

Chriſtian Fidelity encouraged.

Verſe 26. *Unto every one which hath ſhall be given, and from him that hath not, even that he hath ſhall be taken away from him.*

Soliloquy.

MY Soul, look well into thy ſelf, and ſee what thy Lord has given thee; and humbly adore him for all his Bleſſings, and diligently improve them to thy utmoſt Capacity; for infallibly he will return and call thee to account; and judge all the World according to their Works. Take heed of accuſing his Juſtice, when thine own falſe Heart has betrayed thee to a

foolish Life: Take heed of becoming bold in thy sins, and breaking off sullenly all Correspondence with God; lest he treat thee as his Enemy, and banish thee for ever from his presence.

Christ weeps over Jerusalem.

Verse 41. *And when he was come near, he beheld the City, and wept over it,* &c.

Soliloquy.

CAN there be Bowels more tender than these; and that towards a City which so spightfully had rejected him? Can there be words more expressive of Compassion; and that for a People which in five days will Crucifie him? O *Jerusalem, Jerusalem!* Weep for thy self, and for thy Children. How often would thy Lord have gathered thee together, as a Hen gathers her Chickens under her Wings; and thou wouldst not! But now thy day is past, and the Darkness of the Night is fallen upon thee, and the ways of Peace are hidden from thine Eyes.

The Disciple's Ambition.

Chap. 22. 24. *And there was also a Strife among them, which of them should be accounted the greatest,* &c.

Soliloquy.

Soliloquy.

THUS, while we live we are never safe; and therefore while we live, we should never be secure: If we aspire to Honour, we know 'tis vain; if we affect Authority, we know 'tis troublesome. O may the holy Ambition of being high in Heaven, extinguish all esteem of things here below: By the Grace of our God we have so far resisted, by the Grace of our God we have so long persevered: Let us not now for some foolish Passion forfeit our Throne in the Kingdom of Glory.

God's Providence to be relied on.

Verse 35. *When I sent you without Purse, and Scrip, and Shoes, lacked ye any thing? and they said nothing*, &c.

Soliloquy.

WHICH of us, O Lord, from our own Experience may not learn to relie on thy Providence? Which of us from the variety of Accidents, may not see he needs thy Assistance? Teach us, O blessed Jesu! to obey thee, and we can want nothing: Take us to thy holy Care, and 'tis enough. 'Tis not our Purse can enrich us, without thy Blessing; 'tis not our Sword can defend us, without thy protection.

Chriſt's Prayer in the Garden.

Ver. 41, 42, 43, 44. *And he was withdrawn from them about a ſtones Caſt, and kneeled down, and prayed, ſaying, Father, If thou be willing remove this Cup from me: nevertheleſs, not my Will, but thine be done. And there appeared unto him an Angel from Heaven, ſtrengthning him: And being in an Agony, he prayed more earneſtly; and his Sweat, was as it were great drops of Blood falling to the Ground.*

Soliloquy.

BEHOLD a ſad and ſudden Change! our Lord pull'd violently from his Friends who now neglect to pity him: Our Lord laid proſtrate on his Face, and earneſtly praying to his Father, who refuſes to hear him: This is indeed the beginning of my Saviours ſorrow; but, O how ſharply it begins! 'Tis true, an Angel Comforts him from Heaven, but it only ſerves to raiſe his Conflict, and heat his ardent Prayer into a Sweat of Blood.

Jeſus taken.

Ver. 52, 53, *Be ye come out as againſt a Theef with Swords and Staves? when I was daily with you in the Temple, ye ſtretched forth no hands againſt me: But this*

is

is your hour, and the power of darkneſs.

Soliloquy.

THUS was the King of Glory diſhonoured into the ſhameful Condition of a Maleſactor: With Swords and Staves they ſeize upon him, with Shouts and Tumults they hurry him away. But, O! this Comforts all, the power of darkneſs ſhall laſt but an hour. Every Circumſtance is ſad and diſmal; the Horrour of the Night, the Noiſe of the Multitude, and the dreadful Menaces of armed Souldiers; and which wounds yet deeper, his Compaſſionate Heart; when the Shepherd is ſmitten, the Sheep will be ſcattered.

Jeſus led to the High-Prieſt.

Ver. 54. *Then they took him, and led him, and brought him into the High-Prieſts Houſe, and* Peter *followed afar off.*

Soliloquy.

SEE how the inſolent lead away their King, and the Lord of Heaven and Earth, bound as a Slave: See how the politick great ones flock together, to conſult againſt their own and the Worlds Redeemer. It was indeed expedient one ſhould die for the People; or elſe all the Nations in the Earth,

Earth had periſht: But, where, O my Soul! ſhall we ſeek this one that can ſave us? Not among Men, for they are ſinners; nor among the Angels, for they are Creatures; and the all-wiſe-goodneſs will chuſe the beſt; his only Son muſt be the Sacrifice.

Chriſt accuſed by the Jews.

Chap. 23. 2. *And they began to accuſe him, ſaying, We found this fellow perverting the Nation, and forbidding to give Tribute to* Ceſar, *ſaying, That he himſelf is Chriſt a King.*

Soliloquy.

AGAIN, behold the common Rabble bind thy Lord, and ſhamefully hurry him up and down the Streets: Again, the ungrateful Jews maliciouſly traduce him, with perverting the Nation to the prejudice of *Ceſar*. But he with theſe few mild words, both fully anſwers them, and comforts himſelf, *my Kingdom is not of this World*. True, glorious Jeſu! thy Kingdom is above; and mayeſt thou Reign for ever at the Right Hand of thy Father: Let them go on a while to afflict the Juſt, let them conſpire to accuſe the Innocent, yet, at the laſt, they ſhall be rewarded.

Chriſt

Chriſt ſent to Herod.

Ver. 8. *And when* Herod *ſaw* Jeſus, *he was exceeding glad, for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many times of him; and he hoped to have ſeen ſome Miracle done by him.*

Soliloquy.

SO does thy Wiſdom, Lord, diſappoint the curious; and ſo they bear themſelves when diſappointed: They ſeek not thee to ſave their Souls, but to ſeek after Novelties: If their Humour be croſſed and fruſtrated, grow proud and inſolent. O glorious Jeſu! whoſe clear and perfect Viſion is our only felicity! make thou our whole Lives here, nothing elſe but a long and earneſt deſire to ſee thee; that when we ſee thee, our joy may be full. Many great things we have heard of thee, and many Miracles of thy glorious Kingdom, and unleſs we hope with eagerneſs, we can never poſſeſs with gladneſs.

Pilate *willing to releaſe Chriſt.*

Ver. 20, 21, 22, 23. Pilate *therefore willing to releaſe* Jeſus, *ſpake again unto them. But they cried, ſaying, Crucifie him, Crucifie him; and he ſaid unto them the Third time, why, what evil hath he done?*

I have found no cauſe of Death in him; I will therefore chaſtiſe him, and let him go. And they were inſtant with loud Voices, requiring that he might be Crucified: And the Voices of them, and the Chief Prieſts prevailed.

Soliloquy.

UNHAPPY Judge! he knew our Lord was innocent, yet feared to acquit him; he knew they deliver'd him for Envy, yet had not Courage to reſiſt them. Set not our Lives, O Lord, in Places that expoſe us to Temptation, nor ſuffer us to be ſtruck where our weakneſs lies. He ſaw the truth, and while 'twas ſafe, profeſs'd it; he argued heartily for our Saviours Releaſe, and contrived Expedients to effect it; but when they threatned his Intereſt, he conſulted with Humane Policy, and relinquiſh'd his Conſcience to preſerve his Eſtate.

Chriſt led to be Crucified.

Ver. 26, 27, 28. *And as they led him away, they laid hold upon one* Simon a Cyrenian, *and on him they laid the Croſs,* &c. *And there followed him a great Company of People, and of women, which alſo bewailed and lamented him. But* Jeſus *turning unto them, ſaid, Daughters of* Jeruſalem,

ruſalem, *weep not for me, but weep for your Selves, and for your Children.*

Soliloquy.

BEHOLD a ſtrange and ſad proceſſion! the Son of God bearing his Croſs, and fainting under it; and in the midſt of a rude and inſolent Multitude, going to be Crucified: Behold he goes in meek and ſilent Patience, not opening his Mouth to ſay one Word for himſelf; till called on by the Tears of his Followers, he turns about to inſtruct their Grief; *Weep not for me; but weep for your ſelves, and for your Children.* Weep not for thoſe whoſe Afflictions are an exerciſe of their Virtue, and a way that leads them to Eternal Crowns: But weep for thoſe whoſe Sufferings are a Vengeance on their Sins, and a woful beginning of never ending Miſeries.

Chriſt prays for his Perſecutors.

Ver. 34, 38. *Then ſaid* Jeſus, *Father, forgive them, for they know not what they do. And a Superſcription alſo was written over him, in Letters of Greek, and Latine, and Hebrew,* THIS IS THE KING OF THE JEWS.

Soliloquy.

Soliloquy.

BLESSED for ever, be the incomparable Charity of Jeſus! In the midſt of all their Violences, he pities their Blindneſs; in the midſt of all his Sufferings, he prays for his Perſecutors, *Father forgive them, for they know not what they do:* O my adored Redeemer, how far below thy Quality, is the Title they give thee! Thou art the King of Heaven and Earth, and every Knee is bound to confeſs thee! and every Language to proclaim thy Greatneſs: This one Heroick Act, makes thee more glorious, than all thy Wiſdom to confute thy Adverſaries; than all thy power to command even Angels.

The Two Malefactors.

Ver. 39, 40, 41, 42, 43. *And one of the Malefactors which were hanged, railed on him, ſaying, if thou be Chriſt, ſave thy ſelf and us. But the other anſwering, rebuked him, ſaying, Doſt thou not fear God, ſeeing thou art in the ſame Condemnation? And we indeed juſtly, for we receive the due Reward of our Deeds; but this Man hath done nothing amiſs. And he ſaid unto* Jeſus, *Lord, remember me when thou comeſt into thy Kingdom. And* Jeſus *ſaid unto him, Verily, I ſay unto thee,*

thee, this day ſhalt thou be with me in Paradice.

Soliloquy.

DELIVER us, O Holy Jeſu! from a Wicked Life, leſt we be puniſh'd with an impenitent Death: Deliver us from provoking thee, on our Beds of Sickneſs, leſt thou turn away thy Face, and we die in our Sins. O Lord remember us, now thou art in thy Kingdom. Remember us, O Lord, when the Hour of Death approaches, and graciouſly repeat to our departing Soul, thoſe ſweet and comfortable Words, *To day thou ſhalt be with me in Paradiſe.*

Chriſt's laſt Words upon the Croſs.

Ver. 46. *And when* Jeſus *had cried with a loud Voice, he ſaid, Father, into thy Hands I commend my Spirit: And having ſaid thus, he gave up the Ghoſt.*

Soliloquy.

THUS died the Son of God; thus died the Saviour of the World: He died, and by his Death, has taken away the Sting of ours, and by his Example taught us how to ſpend our laſt expiring Breath, *Into thy Hands, O Lord, I commend my Spirit.* Defend us, O thou Conquerour of Sin and Death! Defend thy Servants in that dangerous

gerous Paſſage: Let not any terror amaze and fright us, nor Temptation moleſt and overthrow us; but let every one die with hope in his Heart, and theſe Words on his Lips, *Lord, into thy Hands I commend my Spirit.*

Chriſt conceals himſelf, going to Emaus.

Chap. 24. 17,18,19,20,21,22,23. *And he ſaid unto them, what manner of Communications are theſe that ye have one to another, as ye walk and are ſad? And one of them whoſe Name was* Cleophas, *anſwering, ſaid unto him, art thou only a Stranger in* Jeruſalem, *and haſt not known the things which are come to paſs there in theſe Days? And he ſaid unto them, what things? And they ſaid unto him, concerning* Jeſus *of* Nazareth, *which was a Prophet mighty in Deed and Word before God, and all the People. But we truſted that it had been he which ſhould have redeemed* Iſrael: *And beſides all this, to day is the Third Day ſince theſe things were done. Yea, and certain Women alſo of our Company, made us aſtoniſhed, which were early at the Sepulchre: And when they found not his Body, they came, ſaying, that they had alſo ſeen a Viſion of Angels, which ſaid, that he was alive,* &c.

Soliloquy.

Soliloquy.

SO ready is our nature to object against truth, so apt to take hold of any slight Excuse! what though they saw him not, were there not other Arguments, which fairly understood, would satisfie their Doubts? Was not the Testimony of well known Persons credible enough? Were not the words of Angels worthy to be believed? Faith is the gift of God; and till Grace open them, our Eyes are shut. They were carried away with the Error of the times, they had flatter'd themselves with Worldly Expectations; and though Christ were present with them, they could not know him.

Christ makes himself known to them.

Ver. 25, 26, 27, 31, 32. *Then he said unto them, O Fools and slow of Heart, to believe all that the Prophets have spoken: Ought not Christ to have suffered these things, and to enter into his Glory? And beginning at* Moses, *and all the Prophets, he expounded unto them all the Scriptures the things concerning himself. And their Eyes were opened, and they knew him, and he vanished out of their Sight. And they said one to another, did not our Hearts burn within us, while he talked with us*

by

by the way, and while he opened to us the Scriptures?

Soliloquy.

INFUSE, O Lord, into our Hearts that holy Fire which thou cameſt to kindle on the Earth; that by its Light we may underſtand thy Word, and by its heat, be inflam'd with thy Love, and by both, be enabled to argue for Patience: Is it not fit we ſhould ſuffer a little, to enter into the glory of Chriſt; ſince himſelf ſays, 'twas neceſſary he ſhould ſuffer ſo much, to enter into his own? Stay with us, gracious Lord, when thou ſeeſt our Evening approach, and the vigour of our Spirits begin to decline: Stay with us, O thou bleſſed Bread of Heaven! and open our Eyes to know thee, and ſtrengthen our Hearts to take up our Croſs and follow thee.

Chriſt appears to the Eleven Diſciples.

Ver. 36, 37, 38, 39, 40, 41, 42, 43. *And as they thus ſpake,* Jeſus *himſelf ſtood in the midſt of them, and ſaith unto them, peace be unto you. But they were terrified and affrighted, and ſuppoſed that they had ſeen a Spirit. And he ſaid unto them, why are you troubled, and why do Thoughts ariſe in your*

your Hearts? Behold my Hands and my Feet, that it is I my ſelf: Handle me and ſee, for a Spirit hath not Fleſh and Bones, as ye ſee me have. And when he had thus ſpoken, he ſhewed them his Hands and his Feet. And while they yet believed not for joy, and wondred, he ſaid unto them, have ye here any Meat? And they gave him a piece of a Broiled Fiſh, and of an Honey Comb. And he took it, and did eat before them.

Soliloquy.

THERE they ſat, and there they griev'd, ſighing and mourning under a double load of Sorrows; there they ſat diſcourſing their troubled Thoughts with one another, and relieving their Hunger with a poor *broil'd Fiſh*, and a little *Honey Comb*: When behold the King of Glory enters in, and changes their dark Scene into a chearful light. Be not afraid, 'tis I, the Worlds Redeemer; who have conquer'd Sin and Death: Why are you troubled? 'tis I, your Crucified Lord; who am riſen again, and come to bring you Peace and Joy. *Behold my Hands and my Feet*, behold my Side, *that 'tis I my ſelf*: Touch me, and ſee me eat, and here, take the reſt at my Hands: Any thing i'll do that may clear your Doubts, and adminiſter Comfort to your Afflicted Minds.

Chriſt

Chriſt inſtructs his Diſciples before his Aſcenſion.

Ver. 45, 46, 47, 48, 49. *Then opened he their Underſtandings, that they might underſtand the Scriptures; and ſaid unto them, thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the Dead the Third Day: And that Repentance and Remiſſion of Sins ſhould be preached in his Name, among all Nations, beginning at* Jeruſalem. *And ye are Witneſſes of theſe things. And behold, I ſend the promiſe of my Father upon you: But tarry ye in the City of* Jeruſalem, *until ye be endued with power from on high.*

Soliloquy.

AND now the bleſſed Forty Days were paſt, and the parting Hour began to approach, ſee how our provident Lord beſtows his ſhort time he has to ſtay; in giving them holy Commands, and wiſe Councils; in interpreting to them the Scriptures, and opening their Underſtandings; in comforting them with Promiſes, and filling their Hearts with Hope and Joy. O thou Eternal King of Truth and Glory! remember now the Word thou once wert pleas'd to ſay, *If I be Exalted, I will draw all things to me?* Behold

hold thy Children left here as Orphans, and daily are expoſed to Miſeries: Behold our Souls depreſſed with the weight of their Sins: O let thy Grace move us to Repent, and thy Mercy move thee to forgive, and both prepare us for thy Holy Preſence.

A Hymn.

John 14. 16. *And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever.*

I.

COME Holy Spirit, come and breathe
Thy Spicy Odors on the Face
Of our dull Region here beneath,
And fill our Souls with thy ſweet Grace.

II.

COME and root out the poyſonous Weeds,
Which over-run and choke our Lives:
And in our Hearts plant thine own Seeds,
Whoſe quickning power our Spirit revives.

III.

FIRST plant the humble Violet there,
That dwells ſecure, by dwelling low:
Then let the Lilly next appear,
And make us chaſt, yet fruitful too.

IV.

IV.

BUT O! plant all the Virtues, Lord!
And let the Metaphors alone:
Repeat once more that mighty word;
Thou need'ſt but ſay, let it be done.

V.

WE can alas, not be, nor grow,
Unleſs thy pow'rful Mercy pleaſe;
Thy Hand muſt plant, and water too,
Thy Hand alone muſt give th'increaſe.

VI.

DO, then, what thou alone canſt do;
Do what to thee ſo eaſie is;
Conduct us through this World of wo,
And place us ſafe in thine own bliſs.

VII.

ALL glory to the Sacred Three,
One ever-living Sovereign Lord;
As at the firſt, ſtill may he be,
Belov'd and prais'd, fear'd and ador'd.
Amen.

The End of the Eleventh Part.

A New-Years-Gift;

CONTAINING

Soliloquies on ſeveral places in St. *John*'s Goſpel.

PART XII.

Chriſt's Divinity, Humanity, and Offices.

John 1. 1. *In the beginning was the Word, and the Word was with God, and the Word was God.*

Soliloquy.

THIS, O my Soul! is he, who though he were pleaſed to become Man for us, was yet in his glorious ſelf, the only begotten Son of God, con-ſubſtantial and co-Omnipotent with his Eternal Father:

O great and admirable Myſtery! thus humbly I adore thee; be thou the chief Foundation of my Faith for ever. This is he, who though he vouchſaſt even to dye for us Sinners, was no leſs than the only beloved Son of the Living God, of equal Glory, and Co-eternal Majeſty with his Father.

John's *Teſtimony of Chriſt.*

Ver. 14. *And the word was made Fliſh, and dwelt among us, (and we beheld his Glory, as the Glory of the only begotten of the Father) full of Grace and Truth.*

Soliloquy.

THIS, O my Soul! is he, who though in his glorious ſelf was the only begotten Son of God, Con-ſubſtantial and Co-omnipotent with his Eternal Father, yet was pleaſed to become Man for us: O ſweet and admirable Charity! thus thankfully I adore thee: Be thou the chief Foundation of my Hope for ever. This is he, who though no leſs than the only beloved Son of the living God, of equal Glory, and Co-eternal Majeſty with his Father, yet vouchſafed to dye for us Sinners.

John *beareth witneſs of Chriſt.*

Ver. 15, 16. John *bear witneſs of him, and cried, ſaying, this was he of whom I ſpake, he that cometh after me, is preferred before me, for he was before me. And of his fulneſs have all we received, and Grace for Grace; for the Law was given by* Moſes, *but Grace and Truth came by* Jeſus Chriſt, *&c.*

Soliloquy.

O Lord, when they ask me who I am, O make me humbly confeſs my own nothing; that I am not in my ſelf, ſo much as an empty ſound, but every degree of my being is derived from thee: Thou art the fulneſs of Grace and Truth, and from thy fulneſs we receive all we have: Lord! when they ask me who thou art, O give me courage boldly to confeſs thee, and never be tempted to deny what thou haſt taught me.

John *beareth Record.*

Ver. 34. *And I ſaw, and bare Record that this is the Son of God.*

Soliloquy.

ALL this is plain enough, and yet they disbelieve; they ſee the *Meſſias* diſtinctly pointed out by a Prophet, whom themſelves allowed, and yet they deny: 'Tis not of him that wills, 'tis not of him that runs, but of God that ſhews Mercy: Deliver O thou God of Mercy, that unhappy People: Deliver them now at laſt from this obſtinate Blindneſs, and by thy ſweet and powerful Grace draw them to thy ſelf.

John *and his Diſciples follow Chriſt.*

Ver. 35, 36, 37, 38, 39. *Again the next day after*, John *ſtood, and Two of his Diſciples, and looking upon* Jeſus *as he walked, he ſaith, behold the Lamb of God. And the Two Diſciples heard him ſpeak, and they followed* Jeſus. *Then* Jeſus *turned, and ſaw them following, and ſaith unto them, what ſeek ye? They ſaid unto him,* Rabbi, *(which is to ſay, being interpreted, Maſter,) where dwelleſt thou? He ſaith unto them, come and ſee; they came and ſaw where he dwelt, and abode with him that Day: For it was about the Tenth Hour.*

Soliloquy.

Soliloquy.

O the incomparable ſweetneſs of the Spirit of *Jeſus*! if we begin to follow him, immediately he turns about to ſpeak to us; he graciouſly asks us what we ſeek; and kindly invites us to go with him, and find: And they, O deareſt Lord! who follow thee, ſhall ſurely find thee; and they who once have found thee, will ſurely ſtay with thee; if they ſometimes deprive themſelves of thy happy Preſence, 'tis to ſeek out others, and charitably to bring them to thee, that they may impart to them the joys they have met, and ſhare together in the ſame felicity.

Jeſus *findeth* Philip *and* Nathanael.

Ver. 43, &c. 51. *The Day following,* Jeſus *would go forth into* Galilee, *and findeth* Philip, *and ſaith unto him, Follow me,* &c. *And he ſaith unto him, Verily, verily, I ſay unto you, hereafter you ſhall ſee Heaven open, and the Angels of God aſcending and deſcending upon the Son of Man.*

Soliloquy.

O call us, after thee, thou Son of God, and King of all the World! Call us, but

with that powerful Voice which thou knoweſt will draw us to follow thee, and which thou alone knoweſt will bring us to thee; where we ſhall behold all the glory of Heaven, and the Angels of God attending on the Son of Man: If we live here in ſincerity and Innocence, and with a pious Inclination readily believe and confeſs thee, thou wilt hereafter ſhew us greater things than theſe, greater than now we can imagin.

Chriſt purgeth the Temple.

Chap. 2. 15, 16. *And when he had made a Scourge of Small Cords, he drove them all out of the Temple, and the Sheep and the Oxen, and poured out the Changers Mony, and overthrew the Tables: And ſaid unto them that ſold Doves, take theſe things hence, make not my Fathers Houſe an Houſe of Marchandize.*

Soliloquy.

MY God, while we abide in thine Houſe, ſhall the World ſtill dwell in our Hearts? while we profeſs thy Law, ſhall we make Religion but a Servant to our Intereſts? Take away theſe things, O Lord, and let not the Temple of the Holy Ghoſt be made a Den of Thieves: O give us Grace to purge our Sins with a free

free and a ſincere Repentance, and not delay our amendment, till thy Judgments overtake us. How low ſoever we are ruined, thou quickly canſt raiſe us; to thee, we commit our ſelves, who knoweſt what is in us.

Chriſt and Nicodemus.

Chap. 3. 1, 2, &c. *There was a Man of the Phariſees, named* Nicodemus, *a Ruler of the* Jews; *the ſame came to* Jeſus *by Night, and ſaid unto him,* Rabbi, *we know that thou art a Teacher come from God; for no Man can do theſe Miracles that thou doſt, except God be with him.* Jeſus *anſwered and ſaid unto him, verily, verily I ſay unto thee, except a Man be born again, he cannot ſee the Kingdom of God,* &c.

Soliloquy.

LET me at leaſt, O thou only Comfort of my Soul! Come to thee by Night, and whatever follows, not quite forſake thee: Whither ſhould I go but to thee, thou haſt the Words of Eternal Life? How ignorantly does Humane Wiſdom diſcourſe of Myſteries? how groſly does our Fleſh and Blood miſtake the Spirit? Inſtruct me, O thou Teacher come from God! Direct me, O my *Jeſu*! who thy ſelf art God.

Faith in Chriſt.

Ver. 35, 36. *The Father loveth the Son, and hath given all things into his Hands: He that believeth on the Son hath Eternal Life, and he that believeth not the Son, ſhall not ſee Life, but the wrath of God abideth on him.*

Soliloquy.

SPEAK, O thou fareſt Spouſe of Heaven; ſpeak Peace to the Souls of thy Servants, and let us ſtand and hear, and be raviſh'd with the Charms of thy Voice: For thy Voice is the Voice of ſweetneſs, and thy Words the Words of Eternal Life: All other Laws are the inventions of Men, but thine thou receivedſt from the Mouth of thy Father: O may all Errors ſtill diminiſh, and thy ſacred Truths every Day increaſe, till their ſound be ſpread over all the World.

Chriſt ſits down by the Well of Jacob.

Chap. 4. 1, 2, 3, 4, 5, 6. *When therefore the Lord knew how the Phariſees had heard that* Jeſus *made and baptized more Diſciples than* John, *(though* Jeſus *himſelf baptized not, but his Diſciples,) he left* Judea,

Judea, *and departed again into* Galilee; *and he must needs go through* Samaria. *Then cometh he to a City of* Samaria, *which is called* Sychar, *near to a parcel of Ground that* Jacob *gave to his Son* Joseph. *Now* Jacob's *Well was there.* Jesus *therefore being wearied with his Journey, sat thus on the Well: And it was about the Sixth Hour.*

Soliloquy.

THUS does our wise Lord preserve with Prudence his Life and Liberty, while he saw they were useful to Virtue; yet readily abandon'd both, when his Fathers Will, and the Worlds Salvation required it. O give us Grace, dear Lord, to admire thy Love, and with our best Endeavours follow thy Example; thou relievest thy wearinesse with an uneasie seat, and seekest to refresh thy Thirst with a Cup of Cold Water; and endurest all the while with Patience, the scorching of the Noon-day Sun.

Christ and the Samaritan *Woman.*

Ver. 7. to 15. *There cometh a Woman of* Samaria *to draw Water:* Jesus *saith unto her, give me to Drink. For his Disciples were gone away into the City to buy Meat. Then saith the Woman of* Samaria *unto him,*

him, how is it, that thou being a Jew *askeſt Drink of me, which am a Woman of* Samaria *? For the* Jews *have no dealings with the* Samaritans, *&c.*

Soliloquy.

SO thou proceedeſt with us, O gracious Lord, and ſo we deal with thee: Thou askeſt of us, and we rudely deny thee; thou inviteſt us to ask of thee, and we ungratefully neglect thee. O did we know who it is that loves us, and what it is he'll give us, we would ask of him, and he freely would beſtow on us the Waters of Life. He would infuſe ſuch Graces into our Hearts, and work our Affections to ſo bleſt a frame, that our very Deſires would become in our own Souls a Fountain of Joy that ſprings to Eternity.

Chriſt revealeth himſelf to her.

Ver. 24, 25, 26. *God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit, and in truth. The Woman ſaith unto him, I know that* Meſſias *cometh, which is called Chriſt; when he is come, he will tell us all things.* Jeſus *ſaith unto her, I that ſpeak unto thee, am he.*

Soliloquy.

Soliloquy.

YES, this is he; this is the *Christ* that came to save us: This is the *Messias* that has taught us all things: Great is thy Name, O Lord, among the *Gentiles*, and every place is offered to thee a pure Oblation: Thou art the free Redeemer of the whole World, and hast graciously enlarged the bounds of Salvation; no longer now confin'd to one Place or People, but universally propos'd to all that adore thee in Spirit and Truth.

Christ discourseth with his Disciples.

Ver. 34. Jesus *saith unto them, my Meat is to do the will of him that sent me, and to finish his work.*

Soliloquy.

MAKE us, O dearest Jesu, forsake the things of this World, that retard us in our course of serving thee: O let it be our Meat to obey thy Will, and finish the work thou commandest us to do: For thy Will, O Lord, is the benefit of thy Servants, and the work thou commandest, our own Salvation. If we go out to seek thee, thou wilt stay to expect us; if we desire thy Company, thou wilt dwell among us, and quickly teach us with thy

thy ſweet Converſe that happy art, to believe and be ſaved.

The Noble-Man's Son ſick at Capernaum.

Ver. 49, 50, &c. *The Noble-Man ſaith unto him, Sir, come down e're my Child die:* Jeſus *ſaith unto him, go thy way, thy Son liveth. And the Man believed the Word that* Jeſus *had ſpoken unto him, and he went his way.*

Soliloquy.

'Twas not, O Lord, an empty Fame thou taughteſt, but ſuch a Credit as might benefit others: 'Twas not a pique againſt thoſe who diminiſh'd thee, but a Prudence to beſtow thy pains where they were beſt diſpoſed to receive thee! Juſtly O my God! may we fear our own unworthineſs, but never ſuſpect thy Goodneſs, nor doubt thy power, nor accuſe thy Wiſdom: At the Word of *Jeſus*, the ſorrowful Father was Comforted, and the Dying Child reſtored, and the whole Family miraculouſly raiſed from the Death of Infidelity, to the Life of Grace.

The

The Jews *ſeek to perſecute Chriſt.*

Chap. 5. 17, 18, 19, 20, &c. *But* Jeſus *anſwered them, my Father worketh hitherto, and I work. Therefore the* Jews *ſought the more to kill him, not only becauſe he had broken the Sabbath, but ſaid alſo, that God was his Father, making himſelf equal with God. Then anſwered* Jeſus *and ſaid unto them, Verily, verily, I ſay unto you, the Son can do nothing of himſelf, but what he ſeeth the Father do: For what things ſoever he doth, theſe alſo doth the Son likewiſe. For the Father loveth the Son, and ſheweth him all things that himſelf doth: And he will ſhew him greater works than theſe, that ye may marvel.*

Soliloquy.

LORD, what Pretences can Hypocriſie find out, when Malice has a Mind to Calumniate Innocence! Thou healeſt their Diſeaſes, and they perſecute thee as a Sabbath-breaker; thou teacheſt them thy Heavenly Myſteries, and they ſeek to kill thee as a Blaſphemer. Pardon us, O Jeſu! and by thy Grace diſpoſe our Hearts firmly to believe thy ſublime truths, and humbly imitate thy unwearied Patience. Thou art the Eternal Son of God, and

Heaven

Heaven and Earth were made by thy power: Thou art the infallible Judge of the World, and Life and Death depend on thy Sentence.

Christ reproveth the Unbelieving Jews.

Ver. 31, 32, 33, 34. *If I bear witneſs of my ſelf, my witneſs is not true. There is another that beareth witneſs of me, and I know that the witneſs which he witneſſeth of me, is true. Ye ſent unto* John, *and he bear witneſs unto the truth. But I receive not Teſtimony from Man; but theſe things I ſay, that ye might be ſaved,* &c.

Soliloquy.

ALL things bear witneſs to thee, O thou glorious Saviour of the World! The antient Sacrifices were Figures of thy Perſon, and the Sacred Scriptures, foretellers of thy coming. But above all, thy own Miraculous Works moſt clearly demonſtrate thee: The Eternal Father proclaims thee with a Voice from Heaven, and the Holy Ghoſt deſcends upon thee in the form of a Dove.

Chriſt

Chriſt reproveth his Kinſmen.

Chap. 7. 2, 3, 4, &c. *Now the* Jews *Feaſt of Tabernacles was at Hand; his Brethren therefore ſaid unto him, depart hence, and go into* Judea, *that thy Diſciples alſo may ſee the Works that thou doſt. For there is no Man that doth any thing in ſecret, and he himſelf ſeeketh to be known openly: If thou do theſe things, ſhew thy ſelf to the World,* &c.

Soliloquy.

NOT ſo, Dear Lord! depart not hence; but go to them, without leaving us: Thou art the all-enlightning Sun, and canſt illuminate both our Hemiſpheres at once: O ſuffer not ſo many Nations to lye in Darkneſs, but manifeſt thy ſelf to the whole World. Teach us, O Lord, the time to be wary and reſerv'd, and the time to be free and confident: Teach us at all times to endeavour with our utmoſt, the Salvation of every one.

The Jews *ſeek for him at the Feaſt of Tabernacles.*

Ver. 11, 12, 13. &c. *Then the* Jews *ſought him at the Feaſt, and ſaid, where is he? And there was much murmuring among the People*

People concerning him: For ſome ſaid, he is a good Man: Others ſaid, nay, but he deceiveth the People. Howbeit no Man ſpake openly of him, for fear of the Jews, *&c.*

Soliloquy.

THIS is the way of the World; of the beſt of Men, even of God himſelf, ſome ſay well, and ſome ſay ill; and all are afraid of the great and powerful. O make us, Lord, firſt do thy Will, that we may taſte by experience the ſweetneſs of thy truth; and ſo gain Courage to profeſs it. Check thou our Paſſions, that they diſturb not our Fancies, nor hinder free Reaſon from ſetling in our Minds: Take away all wilful prejudice, that we may yield to the Arguments of others as ingenuouſly, as we would they ſhould yield to ours.

The Jews *reaſon one with another.*

Ver. 34, 35, 36. *Ye ſhall ſeek me, and ſhall not find me; and where I am, thither ye cannot come. Then ſaid the* Jews *among themſelves, whither will he go, that we ſhall not find him? Will he go unto the Diſperſed among the* Gentiles, *and teach the* Gentiles *? What manner of Saying is this that he ſaid, Ye ſhall ſeek me, and*

ſhall

ſhall not find me? and where I am, thither ye cannot come?

Soliloquy.

O juſt, but dreadful truth! They who have long and obſtinately rejected thee, ſhall at laſt pretend to ſeek thee, and ſhall not find thee; and where thou art, they ſhall never come. Unhappy thoſe who know thee, and will not confeſs thee; unhappy thoſe who confeſs thee, and will not obey thee; and where thou ſheweſt them the way, they refuſe to follow.

Chriſt teacheth in the Temple.

Ver. 37, 38, 39, 40, &c. to 45. *If any Man Thirſt, let him come unto me, and Drink. He that believeth on me, as the Scripture hath ſaid, out of his Belly ſhall flow Rivers of Living Water. (But this ſpake he of the Spirit, which they that believe on him, ſhould receive; for the Holy Ghoſt was not yet given, becauſe that* Jeſus *was not yet glorified.) Many of the People therefore when they heard this Saying, ſaid, of a Truth this is the Prophet, &c. The Officers anſwered, never Man ſpake like this Man, &c.*

Soliloquy

Soliloquy.

DELIVER us, O Lord, from all rude Contempt of others, and all arrogant Conceit of our ſelves: Deliver us from that blind Injuſtice, of abuſing Reaſon to gratifie Paſſion, and from bold prophaneneſs of wreſting the Scriptures to defend our Errors. Thou art indeed the Prophet, and never Man ſpake like thee; thou art the Chriſt, and never Man did like thee. Send down thy Holy Spirit, O glorified Jeſu! that our Souls may thirſt after thee, and drink ſo long of thy Heavenly ſweetneſs, till the Streams we gather here, be ready to break forth, and flow into Rivers of Living Water.

The Woman taken in Adultery.

Chap. 8. 3, 4, 5, 6, 7, &c. *The Scribes and Phariſees brought unto him a Woman taken in Adultery; and when they had ſet her in the midſt, they ſay unto him, Maſter, this Woman was taken in Adultery, in the very act. Now* Moſes *in the Law commanded us, that ſuch ſhould be ſtoned; but what ſayeſt thou? This they ſaid Tempting him, that they might have to accuſe him. But* Jeſus *ſtooped down, and with his Finger wrote on the Ground, as though he heard them not. So when they continued asking*

asking him, he liſt up himſelf, and ſaid unto them, he that is without ſin among you, let him firſt caſt a Stone at her. And again he ſtooped down, and wrote on the Ground, &c.

Soliloquy.

BLIND and uncharitable Self love! why with ſo much envy and malice ſeek the ſhame of others, while our ſelves ſhould bluſh at our own Follies? Why ſo tenaciouſly preſs for ſeverity againſt them, while our own Souls are in the ſame Condemnation? The holy Jeſus alone is the Judge of Mercy; who, if we repent, will graciouſly forgive us, and, if we ſin no more, will glorioufly ſave us. When he turns away his Eyes, 'tis to forbear our puniſhment, and expect our amendment; when he looks on us again, 'tis to comfort our fears, and abſolve our ſins.

Chriſt the Light of the World.

Ver. 12, 13, 14, 15, 16, 17, 18. *I am the Light of the World, he that followeth me, ſhall not walk in darkneſs, but ſhall have the Light of Life. The Phariſees therefore ſaid unto him, thou beareſt record of thy ſelf, thy record is not true. Jeſus anſwered, and ſaid unto them, though I bear record of my ſelf, yet my record is true; for*

I know whence I came, and whither I go: But ye cannot tell whence I come, and whither I go. Ye judge after the flesh, I judge no Man; and yet if I judge, my judgement is true: for I am not alone, but I and the Father that sent me. It is also written in your Law, that the testimony of two Men is true. I am one that bear witness of my self, and the Father that sent me, beareth witness of me.

Soliloquy.

WHAT need we now more Witnesses for thee? Thy own incomparable Works bear testimony to thee: And, were we not wilfully blind, we could not but see thee. Illuminate our Souls, O thou light of the World! that we may follow thee, and behold thee at last in the Light of thy Glory. Thy self has taught us whence thou camest, and whither thou art gone: O make us still more firmly believe thee, and still more eagerly desire to be with thee.

Christ justifies his Doctrin.

Ver. 23, 24. *Ye are from beneath, I am from above; ye are of this World, I am not of this world: I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your*

Soliloquy.

Soliloquy.

TRUE, deareſt Lord! We are from beneath, and our Underſtandings dark and low; we are of this World, and our thoughts dull and Earthy. But, thou haſt mis'd our Nature to believe in thee; ſuffer us not now to die in our ſins. Thou art O glorious Jeſu! from above, and all thy words myſterious and ſublime; thou art from Heaven, and all thy ways tranſcend our Capacities.

How to become Chriſt's Diſciples.

Ver. 31, 32. *Then ſaid Jeſus to thoſe which believed on him, if ye continue in my word, then are ye my Diſciples indeed. And ye ſhall know the truth, and the truth ſhall make you free.*

Soliloquy.

'Tis not enough to be born of Chriſtian Parents, unleſs we obſerve the Law of Chriſt: 'Tis not enough to wear the name of Chriſtians, unleſs we perform the Works of Religion. Thy Service, O Lord, is only true liberty, and to Command our own Paſſions is to be free indeed. All other Liberty is but to wander up and down, and weary our ſelves in our own Follies; encreaſing ſtill our irregular Appetites,

petites, and ſtill entangling our ſelves with new ones.

Chriſt ſeeketh not his own Glory.

Ver. 50, 51. *I ſeek not mine own Glory, there is one that ſeeketh and judgeth. Verily, verily I ſay unto you, if a Man keep my ſaying, he ſhall never ſee death.*

Soliloquy.

LORD, how myſteriouſly doſt thou now diſcourſe, who but formerly ſpak'ſt ſo plain! Then their perverſeneſs would not underſtand, and now their dulneſs cannot comprehend. He that keeps thy ſayings ſhall never ſee Death; but he that wants thy Grace ſhall never keep thy ſayings. Send down thy Light into our Souls, O Lord, leſt we ignorantly miſtake thee; and govern our ſtubborn Nature, leſt we wilfully offend thee.

The Blind reſtored to ſight.

Chap. 9. 1, 2, 3. *And as Jeſus paſſed by, he ſaw a Man which was blind from his Birth; and his Diſciples asked him, ſaying, Maſter, who did ſin, this Man or his Parents, that he was born Blind? Jeſus anſwered, neither hath this Man ſinned, nor his Parents; but that the works of God ſhould be maniſeſt in him.*

Soliloquy.

Soliloquy.

WE need not go to thy ſecret Counſels, O Lord, to find the Sourſe of our Calamities: Alas, our own ingratitude is too evident, and too plain a reaſon, and our great and many ſins too viſible a Cauſe. But, O, do thou relieve us for thine own Glory, that the works of thy Mercy may be manifeſt in us. We are the Beggars, who are both Blind, and our own miſcarriages have increaſed our darkneſs. We are the Beggars who idly ſit by the way, and make not one ſtep of progreſs towards our Eternal End.

The Phariſees are divided in their Opinion.

Ver. 13, 14, 15, 16. &c. *They brought to the Phariſees him that afore time was blind. And it was the Sabbath-day when Jeſus made the Clay, and opened his Eyes. Then again the Phariſees alſo asked him how he had received his ſight, he ſaid unto them, he put Clay upon mine Eyes, and I waſhed, and do ſee. Therefore ſaid ſome of the Phariſees, this Man is not of God, becauſe he keepeth not the Sabbath-day. Others ſaid, how can a Man that is a ſinner do ſuch Miracles? And there was a diviſion among them,* &c.

Soliloquy.

Soliloquy.

THIS is the unhappy Cauſe of our Diviſions, while I with paſſion Eſpouſe one Argument, and you preſer another; and neither of us calmly conſider both; cleanſe us, O Lord, from our Corrupt Affections, and we ſoon ſhall ſee and love thy Truth. Never let us longer diſpute, when we feel our ſelves convinc'd; nor fear to own our Faith, when we are called to confeſs it.

The Phariſees are offended.

Ver. 26, 27, 28. *Then ſaid they to him again, what did he to thee? how opened he thine Eyes? He anſwered them, I have told you already, and ye did not hear: Wherefore would you hear it again? will ye alſo be his Diſciples? Then they reviled him, and ſaid, Thou art his Diſciple, but we are* Moſes's *Diſciples*, &c.

Soliloquy.

SEE how a ſpiteful meaning corrupts an excellent Action! Again they deſire to hear what Jeſus had done; again the Blind Man muſt tell them the manner of the Miracle; and all with intention to Cavil at ſome Circumſtance, and deny the Subſtance. O ſtrange perverſeneſs of Man! O wonderful goodneſs of God!

they

they with a haughty Scorn diſparage and revile him, and caſt him out, as a reprobate from among them: But, our merciful Jeſus goes immediately to ſeek him, and comfort him in his Sorrow, and with a ſecond more precious Miracle, opens the Eyes of his Mind.

Chriſt the good Shepherd.

Chap. 10. 14, 15, &c. *I am the good Shepherd, and know my Sheep, and am known of mine: As the Father knoweth me, even ſo know I the Father; and I laid down my Life for the Sheep.*

Soliloquy.

LORD, thou abundantly haſt done for us all the Offices of a Faithful Paſtor: Thou haſt laid down thy Life to redeem us, and taken it up again to Comfort us: But we, dull Sheep, what have we done for thee? Have we obeyed thy Voice, and not murmured at the Paſture thou art pleaſed to aſſign us? Have we been ready ſtill to part with our Fleece, and even Life it ſelf, if thou ſhou'dſt command us? All this and infinitely more thou haſt done for us.

Chriſt equal with the Father.

Ver. 27, 28, 29, 30. *My Sheep hear my Voice, and I know them, and they follow me, and I give unto them Eternal Life, and they ſhall never periſh, neither ſhall any Man pluck them out of my hand. My Father which gave them me, is greater than all; and no Man is able to pluck them out of my Fathers Hand. I and my Father are one.*

Soliloquy.

THOU art, O Jeſu! not only a Prophet to whom the Word of God was made; but the very Word of God, by whom all things were made: Thou art the Son of the Living God, whom the Father ſanctified and ſent into the World. Thou and thy Father are one. O make us hear thy Voice, and conſider thy Works; that we may believe in thee, and obey thy Commandments: And none we are ſure can pluck us out of thy Hands.

What John *ſpake was true.*

Ver. 41, 42. *And many reſorted unto him, and ſaid,* John *did no miracle; but all things that* John *ſpake of this Man were true: And many believed on him there.*

Soliloquy.

Soliloquy.

O the ſtrange efficacy of Heroick Vertue! 'tis not as yet ſo ill with Man; but were the Life of true Believers eminently good, their Example alone would convert the World. The great Precurſor wrought no Miracles; but all he ſaid was true, and all he did was Holy. He, as a burning and a ſhining Light, went before the Face of our Lord, to prepare his way; freely reproving the Vices of the great, and meekly inſtructing the ignorance of the People, and earneſtly exhorting every one to repent.

Lazarus *his Sickneſs told unto Chriſt.*

Chap. 11. 3, 4. *Therefore his Siſter ſent unto him, ſaying, Lord, behold, he whom thou loveſt, is Sick. When* Jeſus *heard that, he ſaid, this Sickneſs is not unto Death, but for the glory of God; that the Son of God might be glorified thereby.*

Soliloquy.

BEHOLD, O gracious Lord! the Souls thou loveſt, for whom thou ſhed'ſt thine own dear Blood; behold they are ſick, and ſick to Death, and to the worſt of Deaths, the Death of Sin. Stay not too

long, O thou Heavenly Phyſician! leſt we die in our Sins, and periſh without Recovery. Lord, hear the Prayers of us thy unworthy Servants, and for thine own Glory, heal our Infirmities.

Martha's *Faith.*

Ver. 21, 22, 23. *Then ſaid* Martha *unto* Jeſus, *Lord, If thou hadſt been here, my Brother had not died. But I know, that even now, whatſoever thou wilt aſk of God, God will give it thee.* Jeſus *ſaith unto her, thy Brother ſhall riſe again.*

Soliloquy.

HADST thou, dear Lord, been here, we had not fallen, nor lain ſo long in our own Corruptions; but, we know, even now, whatever we aſk of thee, thou wilt give us. Raiſe us again, O thou Reſurrection of the Dead! preſerve us, O thou Life of the Living! Whether we go out to meet thee in ſome Vertuous Action, or ſit at Home in peaceful Contemplation, ſtill let our aim be to quicken our Faith, and ſtrengthen our Hope, and encreaſe our Charity.

Chriſt

Chriſt weeps over Lazarus.

Ver. 33, 34, 35. *When* Jeſus *therefore ſaw her weeping, and the* Jews *alſo weeping which came with her, he groaned in the Spirit, and was troubled, and ſaid, where have ye laid him? They ſay unto him, Lord, come and ſee.* Jeſus *wept.*

Soliloquy.

O the incomparable ſweetneſs of the Spirit of *Jeſus*! with how tender a Compaſſion does he pity the Diſtreſſed, and himſelf bear a part in their Afflictions! He weeps with thoſe that weep, and turns at laſt their Tears into Joy. Happy, O deareſt *Jeſu*, are we, when thou comeſt to meet us, and with thy Holy Preſence comforteſt our Sorrows. Teach us, thou only Maſter of all true Knowledge, and only Enabler to perform what we know! Teach us, with a prudent Charity, to bring others to thee; and when our ſelves are called, to riſe quickly, and obey thee.

Lazarus *Raiſed.*

Ver. 39, 40, &c. Martha *the Siſter of him that was dead, ſaith unto him, Lord, by this time he ſtinketh; for he hath been Dead Four Days.* Jeſus *ſaith unto her,*

ſaid I not unto thee, that if thou wouldſt believe, thou ſhouldſt ſee the Glory of God, &c.

Soliloquy.

THEN, O my God, Is the time for thee to help, when every one elſe forſakes us: Then is the time for thy Almighty Hand to ſave, when our caſe is paſt hope of Recovery. Only let us then believe, and we ſhall ſee the Glory of God. If the Relief we need be conducive to our good, he'l rather do a Miracle, which he can do, than break his Word, which he cannot.

Caiaphas *propheſies Chriſt's Death.*

Ver. 49, 50. *Ye know nothing at all, nor conſider, that it is expedient for us, that one Man ſhould die for the People, and that the whole Nation periſh not,* &c.

Soliloquy.

'Twas not Expedient only (for, that's too cold a Word) but abſolutely Neceſſary that one ſhould die for the People, and not the whole World periſh. And thou, O holy *Jeſu*, with thy Heroick Charity, undertook'ſt this Task. None can have greater love, thy ſelf haſt ſaid, than to dye for his Friends; what is it then to dye.

dye for Enemies, to dye even for those who put him to Death!

Mary's *Oyntment of Spikenard.*

Chap. 12. 3, 4, 5, &c. *Then took* Mary *a Pound of Ointment of Spikenard, very costly, and anointed the Feet of* Jesus, *and wiped his Feet with her Hair: And the House was filled with the odour of the Ointment. Then saith one of his Disciples,* Judas Iscariot, Simon's *Son, which should Betray him, why was not this Ointment sold for Three Hundred Pence, and given to the Poor?* &c.

Soliloquy.

NEVER, O Lord, let us murmure at what's bestowed on thee by others; nor be discouraged when they censure us for what we bestow on thee our selves. Thou gavest us all we have, and 'tis fit we restore thee some part of thine own. Never let us envy the good Works of others, nor seek Pretences to undervalue their Duty: Let us not use Religion as a Cloak of Iniquity, nor offer our God only that which costs us nothing.

An Exhortation to follow Christ.

Ver. 26. *If any Man serve me, let him follow me; and where I am, there shall also my Servant be: If any Man serve me, him will my Father Honour.*

Soliloquy.

WHEN, O my dear Redeemer! shall I only esteem thee, and value nothing but my Hope to see thee? When shall I grow impatient of this World, out of an eager desire to be with thee in the other? Then, and not till then, will my Soul be satisfied, when I shall see my Jesus in his Glory. I see thee in the Works of thy Creation, and in thy blessed Sacrament, but cover'd with a Veil: But when, O my God! shall I behold thee Face to Face, and know thee as I am known!

Christ speaks of his Death.

Ver. 31, 32, 33. *Now is the Judgment of this World: Now shall the Prince of this World be cast out. And I, if I be lifted up from the Earth, will draw all Men unto me. (This he said, signifying what Death he should die.)*

Soliloquy.

Soliloquy.

LORD, thou haſt ſaid it; make good thy Word; we have performed the ſad Condition thou ſo gently expreſſeſt, by liſting thee up on the Croſs; perform thou thine, by drawing us all to thee; that we may glorifie thee, and be glorified by thee. Let us no longer be affected to the World which thou haſt Condemed, nor ſubject to the Prince of Darkneſs, whom thou haſt overcome: But while the Light is with us, let us walk in it.

The Jews *Incredulity.*

Ver. 37. *But though he had done ſo many Miracles before them, yet they believed not on him.*

Soliloquy.

LORD, in thy Hands are all our Lots, and on thee depends our Time and our Eternity: O govern mercifully the Souls of thy Redeemed; and, though we ſometimes reſiſt thy Grace, yet take it not from us. Open thou our Eyes, and ſoften our Hearts, that we may turn to thee, and be healed. Let us not wilfully refuſe to believe thee, leſt thou give us over to a reprobate ſenſe: Let us not fear to confeſs thee before Men, leſt thou

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deny us before thy Father who is in Heaven.

Christ came to ſave the World.

Ver. 46, 47, 48. *I am come a Light into the world, that whoſoever believeth on me, ſhould not abide in Darkneſs. And if any Man hear my words, and believe not, I judge him not: For I came not to judge the World, but to ſave the World. He that rejecteth me, and receiveth not my words, hath one that judgeth him: The Word that I have ſpoken, the ſame ſhall judge him in the laſt Day.*

Soliloquy.

HOW ready is our gracious Lord to reward! how unwilling to condemn! if any believe they ſhall not dwell in Darkneſs; if any offend, I do not judge them; for I came not to judge the World, but to ſave it. Yet let the bold impenitent know, their Sins ſhall not eſcape for ever. The Words I have ſpoken ſhall condemn them at the laſt Day, though my Mercy now forbear them.

Chriſt

Christ washeth the Disciples Feet.

Chap. 13. 14, 15. *If I then your Lord and Master, have washed your Feet, ye also ought to wash one anothers Feet: For I have given you an Example, that ye should do, as I have done unto you.*

Soliloquy.

DOWN then, Proud Stubborn Heart, down to the meaneſt Offices of Charity for thy Neighbour: Down, and on thy Knees even waſh his Feet; if that will make him clean. Behold! how thy Lord and Maſter gives thee an Example: See, how thy God and Redeemer ſtoops full as low to his Servants. O Merciful Jeſu! waſh me thorowly from my Sins, and cleanſe me from all my Iniquities: Say to my ſtubborn Soul, exalt thy ſelf no more, but learn hereafter to be humble and meek.

Judas *receiveth the Sop.*

Ver. 31, 32. *He then having received the Sop, went immediately out; and it was Night. Therefore when he was gone out, Jeſus ſaid, now is the Son of Man glorified; and God is glorified in him.*

Soliloquy.

SO let the incorrigible Sinner depart, and bebaniſh'd from the Company of the Juſt: So let him go to his own dark place, that has made himſelf unworthy of the Light. Be thou for ever glorified by us, O Son of God! and may thy Eternal Father be for ever glorified in thee. This is thy Glory, O Holy Jeſu! that the Souls thou haſt redeemed, be brought to Salvation: This is thy Father's Glory, that the Creatures he has made, be improv'd to perfection.

Who are Chriſt's Diſciples.

Ver. 35. *By this ſhall all Men know that ye are my Diſciples, if ye have love to one another.*

Soliloquy.

ALREADY, O Lord, thou haſt given us thy Precepts to love thee; and now thou commandeſt us to love one another; and that, not coldly, alas! as we love thee; but with a ſtrong and cordial Affection, as thou loveſt us. By this they ſhall know you are my Diſciples, if you love one another. Strengthen, O Lord, our Faith, that it never fail, increaſe our Charity, that it always grow: Suffer not among us any mutual Animoſities to diſ-

honour

honour thee our God, or derogate from that excellent Vertue which thy ſelf haſt choſen for the badge of a Chriſtian.

Peter's *Denial.*

Ver. 36, 37, 38. Simon Peter *ſaid unto him, Lord, whither goeſt thou?* Jeſus *anſwered him, whither I go, thou canſt not follow me now; but thou ſhalt follow me afterwards.* Peter *ſaid unto him, Lord, why cannot I follow thee now? I will lay down my Life for thy ſake.* Jeſus *anſwered him, wilt thou lay down thy Life for my ſake? Verily, verily, I ſay unto thee, the Cock ſhall not Crow, 'till thou haſt denied me thrice.*

Soliloquy.

MY Soul, enquire not curiouſly into the Secrets of God, who freely has reveal'd to us all that concern us: That we know not now, we ſhall know hereafter, when we are made like the Angels in Heaven. Let us ſubmit in all things to his bleſſed Will, and not grow impatient when we are inform'd what diſpleaſes us: For the beſt among us want not Infirmities. Let us not preſume on our own ſtrength, ſince the ſtrength we have is not in our own Hands: Let us not think our ſelves better than

than others; ſince we know not what the Mercy of God may do with them, or his Juſtice with us.

Chriſt the Way, the Truth, and the Life.

Chap. 14. 6. *I am the Way, and the Truth, and the Life; no Man cometh unto the Father, but by me.*

Soliloquy.

THOU art, O Jeſu! the Way, we muſt follow, if we will not miſs our End: Thou art the Truth, we muſt believe, if we intend not to be in Error: Thou art the Life, by which we muſt breath, if we mean not to fall into Death. Thou art, in one ſhort precious Word, our God and all things. Thou art our faithful Counſellor to adviſe us in our Doubts: Thou art our wiſe Prophet to foretel us of our Hopes; and thou art our Loving Father, to provide us an Inheritance.

Believing in Chriſt advantagious.

Ver. 12. *He that believeth on me, the works that I do, ſhall he do alſo, and greater works than theſe ſhall he do, becauſe I go unto the Father.*

Soliloquy.

Soliloquy.

UNHAPPY Nature! are not the Words of truth it ſelf ſufficient to perſwade thee? are not the Miracles of God himſelf enough to convince thee? Lord, I believe, O help my unbelief. The Myſteries thou revealeſt are dark; but Veracity makes them certain: The Doctrins thou teacheſt ſeem contrary to Senſe; but the Works thou doſt, ſecure our Faith.

To love God, is to keep his Commandments.

Ver. 15, and 21. *If ye love me, keep my Commandments. He that hath my Commandments, and keepeth them, he it is that loveth me: And he that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him.*

Soliloquy.

MY God, I am loſt, unleſs beloved of thee; which yet I dare not hope, unleſs I love thee: My God, I muſt not ſay I love thee, unleſs I obey thee; which yet I cannot do, unleſs thou enable me. O my adored Redeemer, whatever I want I beg of thee, and of thy Father, in thy Name:

Name: Remember, I beſeech thee, thy promiſe, and relieve me. Infuſe thy Holy Spirit into my Soul, and govern all my Faculties with thy Heavenly Grace, that by my Love of thee, I may obey thee, and by thy Love of me, be made to love thee.

The Comforter promiſed.

Ver. 23, 26. *If any Man love me, he will keep my Words; and my Father will love him, and we will come unto him, and make our Abode with him. But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things.*

Soliloquy.

NEEDS muſt theſe Virtues nearly concern us, ſince our Lord ſo often repeats them: Still we muſt love, ſtill we muſt obey; and the Father will come to us, and the Son will dwell with us, and the Holy Ghoſt will comfort us. We ſhall enjoy that Peace which the World cannot give: And we ſhall enjoy that Peace which the World cannot take away. Rejoyce, O my Soul, in the glory of thy Lord, who reigns for ever at the right Hand of his Father: Sing eternal Praiſes

to

to the King of Heaven, who is gone to prepare a Place for his Servants.

Chriſt the true Vine.

Chap. 15. 5, 8. and 11. *I am the Vine, ye are the Branches: He that abideth in me, and I in him, the ſame bringeth forth much Fruit; for without me, ye can do nothing. Herein is my Father glorified, that ye bear much Fruit. Theſe things have I ſpoken unto you, that my Joy might remain in you, and that your Joy might be full.*

Soliloquy.

LORD, 'tis at firſt thy Grace that grafts us on thee; and 'tis now thy Grace that preſerves us in thee: The Branches bear the Fruit; but thou muſt bear the Branches, and make them bear the Fruit: For without thee, we can do nothing. Thou ſayeſt it is thy Father's glory that we bring forth much Fruit; O do thou glorifie thy Father: Thou ſayeſt it is thy Joy that we learn of thee; O may thy Joy be full.

Love

Love one another.

Ver. 12, and 15. *This is my Commandment, That ye love one another, as I have loved you. Henceforth I call you not Servants, for the Servant knoweth not what his Lord doth; but I have called you Friends; for all things that I have heard of my Father, I have made known unto you.*

Soliloquy.

AND can we, after all theſe Holy Leſſons, revenge, and hate, and envy one another? Can we forget what our deareſt Maſter ſo often inculcates, and prints ſo deeply on us, as the Mark and Character of a Chriſtian? By this, all ſhall know you to be my Diſciples, if you love one another. By this thy ſelf, O gracious Lord, wilt know us, and call us kindly to thee at that great Day: Thou wilt call us thy Friends before all the World, if we have lived below as Friends with all the World.

Comfort in Perſecution.

Ver. 18, 20, 24, 25. *If the World hate you, ye know that it hated me before it hated you. Remember the word that I ſaid unto you, the Servant is not greater than the Lord:*

Lord: If they have persecuted me, they will also persecute you: If I had not done among them the works which none other Man did, they had not had Sin; but this cometh to pass, that the word might be fulfilled that is written in their Law, they hated me without a cause.

Soliloquy.

WHY should we grudge that the World frowns on us; did it smile on him that made it? Why should we wonder that the Froward hate us; did they love him that came to redeem them? The Servant is not greater than his Lord; If they have Crucified him, well may they Persecute us. He gave them no cause to dislike him, but gave them all cause to esteem him; the Works that none ever did, he wrought even for his Enemies: What have we done for ours, and what have we suffered from them?

Not to be offended at Persecution.

Chap. 16. 1, 2. *These things have I spoken unto you, that ye should not be offended. They shall put you out of the Synagogues; yea, the time cometh, that whosoever killeth you, will think that he doth God Service.*

Soliloquy.

SUFFER not, O Lord, our Paſſions ſo to blind us, that we think to do thee Service, by perſecuting thy Servants: Theſe things thou haſt told us, that we ſhould not be offended; but when the time approaches, Lord, remember thy Words. Suffer not any Scruple to diſcourage us, that we forſake thy Truth; though our Enemies may poſſibly conceive they advance thy Glory, while they really deſpiſe thy Religion.

That we ought to enquire after God.

Ver. 5. 7. *But now I go my way to him that ſent me, and none of you asketh me, whither goeſt thou? Nevertheleſs, I tell you, the truth; it is expedient for you that I go away: For if I go not away, the Comforter will not come unto you: But if I depart, I will ſend him unto you.*

Soliloquy.

INGRATEFUL we! thus we attend to our ſelves, and rejoyce or mourn for our own Concerns; but mind not our God, ſo much as to ask him whither he goes. All he does is for our Expedience; wherever he goes, it makes for our advantage. If he ſtays with us, he chears our Hearts with

with his Preſence; if he part from us, he'll ſend us a Comforter to ſupply his Abſence.

Ask, and ye ſhall receive.

Ver. 24. *Hitherto have ye asked nothing in my Name: Ask and ye ſhall receive, that your Joy may be full.*

Soliloquy.

CAN we yet be unwilling to pray, when our Lord is ſo ready to hear? He ſees and notes the firſt motions of our Hearts, and grants, ſometimes our Prayers when we are but going to make them. But O the happy Day, when we ſhall ask no more! becauſe our Joy will be full, and none can take it from us. Here is the place of Tears, this is the time of Sorrow: Yet even here we want not this hope, that whatever we ask as we ought, we are ſure to receive.

The World Conquered by Jeſus Chriſt.

Ver. 33. *Theſe things I have ſpoken unto you, that in me ye might have Peace; in the World ye ſhall have Tribulation: But be of good Cheer, I have overcome the World.*

Soliloquy.

Soliloquy.

MY Soul! are we thus inconſtant? do we now heartily repent, and after a while miſcarry again? do we firmly reſolve to amend, and yet forget ſometimes our good purpoſes? Bewail thy Infirmities, renew thy Intentions, and be of good Comfort, our Lord has overcome the World: He overcame it with his own ſtrong arm, and left the Rules, and Grace, and Sacraments to help thee: That, if thou canſt not have peace with thy Enemies, thou mayſt at leaſt have Victory over them.

Chriſt prayeth for Glorification.

Chap. 17. 4, 5, 6, 10. *I have glorified thee on Earth: I have finiſhed the work which thou gaveſt me to do. And now, O Father, glorifie thou me with thine own ſelf, with the glory which I had with thee before the World was. I have manifeſted thy Name unto the Men which thou gaveſt me out of the World: Thine they were, and thou gaveſt them me, and they have kept thy Word. And all mine are thine, and thine are mine; and I am glorified in them.*

Soliloquy.

Soliloquy.

HAPPY are they to whom, when their Hour approaches, our Lord ſhall ſay, well done my Faithful Servants, you have glorified me on Earth, you have finiſh'd the Work I gave you to do: Come and be glorified with me in Heaven, with the Glory I prepared for you before the World began. My Father gave me to you, and I am yours; my Father gave you to me, and you are mine: You have received my Words, and kept them, and I have been glorified by you on Earth; come and be glorified by me in Heaven.

Chriſt prayeth for preſervation of the Apoſtles.

Ver. 11. *And now I am no more in the world; but theſe are in the world, and I come to thee. Holy Father, keep through thine own Name, thoſe whom thou haſt given me, that they may be one as we are.*

Soliloquy.

LORD, if thou goeſt from us, to do us the greateſt good; yet let not us go from thee, to do our ſelves the greateſt evil. Keep us in thine own and in thy Fathers Name, that not one of us be loſt.

While

While we continue in this World of dangers, preſerve us, O Lord, by thy Holy Grace; and when thou art pleaſed to call us away, tranſlate us to thy Glory.

Chriſt's Love to us, that we may behold his Glory.

Ver. 24. *Father, I will, that they alſo whom thou haſt given me, be with me where I am, that they may behold my Glory which thou haſt given me: For thou loveſt me before the Foundation of the World.*

Soliloquy.

MY Soul, mind well the Words thou readeſt, and ſee thy Saviours love: So long ago he prayed for thee; before thou wert born, he provided thy Portion, that we may be with him and behold his Glory. O bleſs our Lord, you faithful Souls, bleſs his Eternal and Univerſal Charity; his Love began before the World, and will continue to its end; and in the end make us happy for ever.

Chriſt delivers himſelf up to the Officers.

Chap. 18. 7,8,9. *Then asked he them again, whom ſeek ye? And they ſaid,* Jeſus *of* Nazareth. Jeſus *anſwered, I have told you, that*

that I am he: If therefore ye ſeek me, let theſe go their ways: That the Saying might be fulfilled which he ſpake, of them which thou gaveſt me, have I loſt none.

Soliloquy.

SO Reſolute and Couragious is true Love; and ſuch, O Bleſſed Jeſu! was thine to us: Thou kneweſt the danger, and yet wouldſt freely meet it; thou kneweſt for what they ſought thee, and yet cameſt forth to be found. All the care thou takeſt, is to provide for us; all the Conditions thou requireſt, is that we ſhould be ſafe. Lord, if thou meet'ſt thine Enemies, go not from thy Servants; if thou eaſily wert found when they ſought to Crucifie thee, hide not thy ſelf when we come to adore thee.

An Officer ſmites Chriſt.

Ver. 22, 23. *And when he had thus ſpoken, one of the Officers which ſtood by, ſtrook* Jeſus *with the palm of his Hand, ſaying, anſwereſt thou the High Prieſt ſo?* Jeſus, *anſwered him, if I have ſpoken evil, bear witneſs of the evil; but if well, why ſmiteſt thou me?*

Soliloquy.

SUCH are ſometimes the prepoſterous proceedings of the World; where the Criminal ſits on the Bench, and the Judge

ſtands at the Bar: Where all we ſay ſhall be miſ-interpreted, and a petty Officer affront the worthieſt Perſon. Lord, if it be thy Pleaſure, we ſhould ſhare in thy Sufferings, let thy Grace enable us to imitate thy Patience. What could be ſaid more fit to convince their perverſeneſs? what more effective to clear thy innocence? Yet would not this be acquitted, nor that acknowleged.

Chriſt examined by Pilate.

Ver. 37. Pilate *therefore ſaid unto him, art thou a King then?* Jeſus *anſwered, thou ſayeſt that I am a King. To this end was I born, and for this cauſe came I into the World, that I ſhould bear witneſs unto the Truth: Every one that is of the truth, heareth my Voice.*

Soliloquy.

AND all the World may juſtly admire, O thou King of Suffering! at this meek and ſilent Patience: They ſpitefully charge thee, they clamorouſly multiply Accuſations upon thee; and thou anſwereſt not a Word. But, for this cauſe thou cameſt into the World with thy Blood, to bear witneſs to the truth. Thou with thy infinite Wiſdom couldſt eaſily have out-reaſoned them, thou with thy almighty Power couldſt inſtantly have confounded them.

Chriſt pierced.

Chap. 19. 37. *They ſhall look on him whom they pierced.*

Soliloquy.

AND ſo do thou my Soul: Look on his pierced Side, and nayled Hands, and bleeding Feet; and look on his Head Crowned with Thorns, and his Face diſfigured with Buffettings, and his whole Body bruiſed and torn, and Crucified, and dead. Look on him here with the Eyes of Faith and Love, that hereafter thou mayſt ſee him on his Throne of Light and Glory. Look on him as thy Saviour from the greateſt of dangers, Everlaſting Death; look on him as thy Redeemer from the worſt of ſlaveries, Subjection to ſin: Look on him as the Author of all thy good, and the End of all thy hope.

The two Diſciples viſit Chriſt's Sepulchre.

Chap. 20. 3, 4. Peter *therefore went forth, and that other Diſciple, and came to the Sepulchre. So they ran both together, and the other Diſciple did out run* Peter, *and came firſt to the Sepulchre.*

Soliloquy.

SUCH is the quick and active Nature of Holy Love; it knows no pace, but running

ning, nor running, but at full ſpeed: And all ſlow enough, when the Object it aſpires to, is the ſight of Jeſus. O thou chaſte Spouſe of Souls! quicken our Hearts with thy Divine Charity, that all our powers may unite to ſeek thee, and with a ſwift and fervent Conſtancy perſevere till they find thee. We have the ſame bleſſed Courſe to run, and the ſame rich Crown hangs at the End of our Race: Yet, how dully do we move! how ſoon are we weary! how eaſily diverted from the way of our happineſs!

Chriſt appears to Mary Magdalen.

Ver. 11, 17. *But* Mary *ſtood without at the Sepulchre weeping; and as ſhe wept, ſhe ſtooped down and looked into the Sepulchre. Jeſus ſaith unto her, touch me not; for I am not yet aſcended to my Father, but go to my Brethren, and ſay unto them, I aſcend unto my Father, and your Father, and to my God, and your God.*

Soliloquy.

THOUGH the eldeſt Apoſtle went away, though the beloved Diſciple returned home, yet the pious Penitent would not ſtir from our Saviours Sepulchre, but wept, and ſtooped, and looked into the Tomb; and ſtill ſhe wept. Wipe away thy Tears, O holy Weeper! And behold the reward of thy Love and Perſeverance:

Be-

Behold thy gracious Lord appears to thee in perſon, and calls thee by thy Name, and makes thee his firſt Apoſtle, even to the Apoſtles themſelves. Touch me not, ſays our bleſſed Lord; but ſuſpend a while thy Devotion to me, and turn it into Charity to others: Go to my Brethren, and ſay to them, I aſcend to my Father and your Father, and to my God, and your God.

Chriſt appeareth to Thomas *of* Dydimus.

Ver. 27, 28, 29. *Then ſaith he to* Thomas, *reach hither thy Finger, and behold my Hands, and reach hither thy Hand, and thruſt it into my ſide, and be not faithleſs, but believing. And* Thomas *anſwered and ſaid unto him, my Lord and my God. Jeſus ſaith unto him,* Thomas *becauſe thou haſt ſeen me, thou haſt believed; bleſſed are they that have not ſeen, and yet have believed.*

Soliloquy.

O ſtrange conteſt betwixt Grace and Nature! O happy Victory of Grace over Nature! ſpare us dear Lord, when we boldly preſcribe Conditions to thee, and will not be ſaved but our own way; ſpare us; and whatever way thy mercy pleaſes, ſave our Souls, *Bleſſed are they who have not ſeen, and yet have believed.* O glo-

rious Jeſu, my Lord and my God! we were alas, not ſo happy as to ſee thee, but let thy Grace which is ſufficient for us, bring us to a firm belief in thee, and let us not in the leaſt ſwerve from thy Precepts.

Chriſt appears at the Sea of Tiberias.

Chap. 21. 4, 5. *But when the Morning was now come, Jeſus ſtood on the Shore, but the Diſciples knew not that it was Jeſus. Then Jeſus ſaith unto them, Children, have you any meat? they anſwered him no. And he ſaid unto them, Caſt the Net on the right ſide of the Ship, and ye ſhall find. They caſt therefore, and now they were not able to draw it for the multitude of Fiſhes.*

Soliloquy.

LORD, without thee our Labour is in vain, and without our Labour our Hope is Preſumption: But if we do our beſt, thou art ſure to be with us and, if thou art with us, we are ſure to be happy, an hundred fold in this World, and in the other, Life Everlaſting. Give us, O Lord, a piercing Eye to ſee thee, and a ready Tongue to confeſs thee, and a generous Heart to come fearleſly to thee; for if thou bleſs us, we cannot but be ſafe; and if we obey thee, thou wilt abundantly bleſs us.

Chriſt's

Chriſt's Command to Peter.

Ver. 22. *If I will that he tarry till I come, what is that to thee? follow thou me.*

Soliloquy.

IF thy Condition be rais'd, let not thy Mind be exalted, but know thou muſt dye; and make it thy principal Care by what Death thou mayſt Glorifie God, and ſave thine own Soul, though with the loſs of all things elſe: What are they to thee? follow thou thy Lord. Delight not to meddle with the Concerns of others, nor buſily pry into their particular Circumſtances: Trouble not thy ſelf with impertinent Curioſities, nor the World with unprofitable Queſtions.

Chriſt aſcended up to Heaven.

Acts 1. 9. *And when he had ſpoken theſe things, while they beheld, he was taken up, and a Cloud received him out of their ſight.*

Soliloquy.

AND ſhall we ſtill, my Soul, be cleaving to this Earth? ſtill doating on its empty Toyes? Lift up thine Eyes, and ſee thy glorious Lord aſcending into Heaven: Liſten and hear, and be raviſh'd with Joy, at thoſe ſweet and charming Words, *I go to my Father, and to your Father, to my God, and to your God.* Go, glorious Jeſu! go, and ſit, and Reign for ever at the Right Hand

Hand of thy Father: Go, but as thou goeſt, let fall thy Heavenly Bleſſings on the Heads of thy Children, which thus with bended Knees we humbly beg; adoring thy Majeſty, and rejoycing in thy Glory, and building all our hopes on thy gracious promiſes.

The Diſciples look up to Heaven after the Aſcent.

Ver. 11. *Ye Men of* Galilee, *why ſtand ye gazing up into Heaven? This ſame Jeſus which is taken up from you into Heaven, ſhall ſo come in like manner as ye have ſeen him go into Heaven.*

Soliloquy.

WHITHER, O ye bleſſed Angels, ſhould we look, but towards Heaven? Is it not the place where our deareſt Lord aſcended? On what ſhould we fix our Eyes, but our glorified Jeſus? Is he not the Author of all our happineſs? He came down to redeem us, he went up to prepare a place for us, and he has promiſed to come again and receive us. Come, Lord Jeſu! come quickly: Accompliſh thy Kingdom of Grace, and haſten thy Kingdom of Glory. Mean while, ſend down thy holy Spirit to Comfort us in thine abſence; and make us ſo beſtow our few days here in Peace and Prayer, in glorifying thee, and improving one another; that when thy Sum-

Summons calls us at the laſt great day, we may riſe with Joy to meet thee in the Clouds, and go to dwell with thee and thy bleſſed for ever. *Amen.*

A Thanksgiving.

BLeſſed be thy Name, O holy Spirit of God, who divideſt thy Gifts to every one according to thy good pleaſure, and workeſt all in all! In thee our Sorrows have a Comforter to allay them, and our ſins an Advocate to plead for them; in thee our Ignorances have a guide to direct them, and our Frailties a Confirmer to ſtrengthen them, and all our Wants a God to relieve them. Amen.

A Prayer Compos'd for the uſe of a Perſon of Quality.

O Almighty Lord God, the Creator and Preſerver of humane Spirits, the ſearcher of all hearts, who knoweſt, and tryeſt all our ways, and underſtandeſt our thoughts afar off; from thy Love and Bounty it is, and not from our own deſervings, that we have any meaſure of Grace whereby we may know and obey thy Will; any impreſſion of Godly Sorrow, when we have broken thy Laws; any deſire to reſolution and performance of what is pleaſing in thy ſight; after we have erred and ſtrayed from the paths of thy Commandments: Mercifully I beſeech thee to behold all ſuch

as

as are griev'd, oppreſt, and perplexed in Spirit through the guilt of ſin, weakneſs of Grace, frailty of Nature, or the devices of our grand Enemy and Accuſer. Eſpecially be mindful of thy Servant *E. B.* who hath deſired the prayers of me thy moſt unworthy Servant, and grievous ſinner.

O Lord, to thee are known all the cauſes and occaſions of her trouble and confuſion of Spirit; the diſtractions and terrors of her Soul are not hid from thine Eyes: O thou that haſt the Balm of *Gilead*, the Soul-healing Oyl of Mercy, and pardon of ſin, pour the ſame I moſt humbly beſeech thee, into her wounded Spirit; bind up this bruiſed Reed, kindle this ſmoaking Flax, preſerve her from the Snares of Satan, free her from the deluſions and errors of a deceitful Imagination, and vouchſafe to her ſuch a meaſure of Spiritual Conſolation, that her Soul may be comforted and ſtrengthned thereby; to the finiſhing of her Courſe with Joy, through a final Victory over all her Enemies, by the goodneſs and power of Jeſus Chriſt our Saviour. *Amen.*

A Prayer.

O My Lord Jeſus Chriſt, Son of the living God! interpoſe I pray thee, thine own precious Death, thy Croſs and Paſſion, betwixt my Soul and thy Judg-

Judgment, now and in the hour of my Death: And vouchsafe to grant me thy Grace and Mercy; to the living and dead, Remission and Rest; to thy Church Peace and Concord; to us sinners Life and Glory Everlasting: Who livest and reignest with the Father, in the Unity of the Holy Ghost, one God, World without end. *Amen.*

A Hymn.

I.

COme mild and holy Dove,
Descend into our breast:
Do thou in us, make us in thee,
for ever dwell and rest.

II.

Come and spread o're our Heads
thy soft all-cherishing Wing;
That in its shade we safe may sit,
and to thee Praises sing.

III.

To thee who giv'st us Life,
our better Life of Grace;
Who giv'st us breath and strength and speed,
to run and win our race.

IV.

If by the way we faint,
thou reachest forth thy Hand:
If our own weakness makes us fall,
thou mak'st our weakness stand.

V.

V.

When we are ſliding back
thou doſt our danger ſtop;
When we again, alas, are ſain,
again thou tak'ſt us up.

VI.

Elſe there we ſtill muſt lye,
and ſtill ſink lower down;
Our hope to riſe is all from thee,
our ruin's all our own.

VII.

O my ingrateful Soul!
what ſhall our dulneſs do,
For him that does all this for us,
only our Love to woo?

VIII.

We'l love thee then, dear Lord!
But thou muſt give that love:
We'l humbly beg it of thy Grace;
But thou our prayers muſt move.

IX.

O hear thine own ſelf ſpeak;
for thou in us doſt pray:
Thou canſt as quickly grant as ask;
thy Grace knows no delay.

X.

Glory to thee, O Lord,
one Co-eternal three:
To Father, Son, and Holy Ghoſt,
one equal Glory be. Amen.

FINIS.